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The United States: A True Image

Edward James Schuster, Ph.D.

Patriotism, Sir, is the last refuge of a scoundrel.

SAMUEL JOHNSON

CYNICS SCOFF AT LOVE of country. It is popular among certain self-styled liberals to denounce this nation, to point out all the defects of the American way of life, our failures as we strive toward ideals we profess. Simultaneously such individuals draw attention to the successes of other nations. They imply there is something ignorant, or at least naive and unsophisticated, in a traditional American patriotism which puts the interest of our own country first. This pseudo-altruism often verges on treason, especially when it exalts such heroes of freedom as Castro, Lenin, or Chou-en-Lai.

Among the many aspects of contemporary United States, "prestige" receives disproportionate emphasis. During the past election both sides indulged in loose talk on this subject: How do we appear to the natives of other lands? How will this act or that be interpreted? How strong do they think we are? How generous do they consider us to be? What image of ourselves will this policy project? Or what kind of propaganda can Russian or Chinese Communists derive from our actions or words?

But how important are these questions? Are they not predicated on an unscientific assumption that we can read the minds of others, or that they can read ours? Apparently these heirs to the practitioners of "psychological warfare" are so concerned about appearances that they give little thought to the reality beneath. More important, therefore, is what the true image of the United States is today.

The Image in Practice and Theory

To determine the actual state and condition of our country, our strength and weaknesses both materially and spiritually,—that is, physically, intellectually, ideologically,—we need to examine ourselves critically, objectively. As businesses

take inventory, as they survey carefully their production and sales records, comparing results with plans, we also need to take stock of our aspirations, our programs and objectives, to compare them with the tangible results.

The image revealed by such a survey is disturbing: a widening gap is evident between the plan and the product. Noble ideals and humane objectives enshrined in basic documents and manifestoes of our country are practically unassailable. Few would dispute the principles or program outlined in our Declaration of Independence, in the Constitution of the United States (particularly the Preamble), or in the great addresses and public papers of Jefferson and Hamilton, or Monroe and Webster, of Lincoln, Wilson, or Roosevelt. But to what degree does practice match theory?

Is the goal of the American way of life merely a plethora of things material? Do we seek only to enjoy more luxuries at the cost of the least effort possible? Does increasing the number of automobiles, radios, television sets, deep-freezes, and the decreasing number of hours with higher wages necessarily befit our constitutional ideals? If so, then Benedict Arnold was the real hero of our Revolutionary War, because he was not deluded by a welter of idealism, by prattled liberty and the rights of man. He took the cash in hand. If our objective is no more than material prosperity, financial security, the multiplication of possessions that dissolve in our hands if we seek only bodily comfort, then those millions who died for the ideals of freedom were gullible fools: for them indeed life was "full of sound and fury, signifying nothing."

This superficial image of America, of the United States, is obvious to all. It is a strange mixture of many elements: wealth and ostentation, luxury and sensual pleasures, pride and power. These appear in tantalizing displays of extravagance, in the tranquilizing accoutrements of ease, in flattering emoluments of pride and prestige in the concentrated worship of pleasure. Such values appear in many areas: in the field of consumer goods, in clothing and housing, in

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the cult of recreation and relaxation to which our purveyors of entertainment and "sports" have accustomed us. Together with these appear thrills in kaleidoscopic variety: new sensations to save us from sheer boredom, the multiplication of hedonistic experiences in food and drink, in smell and touch. There are grandiose spectacles, new adventures to thrill or numb the senses, to arouse, perhaps even temporarily to satisfy, the passions. But all this leaves us little time to think or to reflect. In this manner the senses are enlightened in a conspiracy to prevent thought, to weaken resistance to beguiling influences that distract from man's purpose in life. And austerity is for the "squares."

Enduring Values

Those hostile to our free American way of life do not hesitate to magnify and distort these ego-centric aspects. In so doing they have deliberately or accidentally failed to mention or evaluate our altruistic purposes insofar as these still survive. For the real ideals of the United States have not been lost, despite neglect or violation. If at times they seem dormant, they emerge in hours of peril. Then character responds in courageous splendor. Too often, however, we remain smugly complacent while the world about us is threatened with consuming fires. Basic assets and unexhausted strength abide in the soul of America.

What are these values that endure?

The American way of life is equated with freedom, self-determination, representative government. It involves certain basic principles of the rights of man. But there is much more. Liberty is exalted in "the land of the free and the home of the brave." Yet liberty as such is an ambivalent quality or principle. It means freedom from coercion, absence of constraint, independence, lack of restriction. Obviously this is a definition that gives an impression of incompleteness. At best it has negative significance, for man should not only be free *from*, he should be free *to do*, free to achieve some goal that appears worthwhile to him. Hence freedom of speech and press, freedom of religious profession, freedom of assembly, are desirable only as means to an end. Freedom is not an end in itself.

If this function of freedom is correctly understood, then we can better appreciate the economic, social, cultural, even the political expressions of

our American way of life. For obviously these are not negative, but strong, affirmative manifestations of purpose. These activities are intended to serve man, to facilitate his maximum, optimum development. "Life, liberty, and the pursuit of happiness" are the goals which the Founding Fathers equated with man's fullest realization. To achieve these ends, "governments are instituted among men, deriving their just powers from the consent of the governed." Evidently this is neither an anarchic "system" nor a "pure democracy," but rather a government characterized by temperate harmony, by precise symmetry, by a lasting balance of powers and forces, tensions and pressures. In a larger sense this government marked a rational accommodation of liberty and order. Amid the increasing complexity of a changing social and economic milieu, this system has been preserved and adopted. Thus it has endured, despite the impact of science and technology which have progressively modified the physical image of our universe.

Under the influence of these new discoveries and inventions, at the accelerated pace set by industrialization and automation, our civilization has experienced unimagined expansion. Yet a basic formula has been preserved: man himself remains the object of all rationally-directed efforts to maintain mastery over matter. Man is the measure of all things earthly. And liberty is the coefficient of progress. But as corollary, free government, in a very special way, imposes obligations and demands a sense of responsibility.

Liberty in Context

Hence in the United States we are not dealing with an abstract, arbitrary concept of liberty, or with a negative or uncommitted quality. Liberty, in the American context, is a formula expressing rational, orderly adjustment to reality. It is a kind of liberty which is flexible to the changing needs of the common good. In the last analysis, too, civil and social freedom are analogous expressions of man's free will.

Accordingly, there should be an implicit and explicit awareness that the ideals of the United States are no mere static traditions; they are not rigid, inflexible, always applicable in unchanging form to changing conditions. On the contrary, the genius of America resides not in unbending conservatism, in worship of the past, however glorious it now appears, nor in smug self-

congratulation on "the best possible system of government for the best possible country." Instead, like any viable form of life, the United States remains filled with vital energy, dynamic ideals. Only that which is dead is motionless and unchanging. Equally significant, ours is a government of men, and hence can be no stronger than its constituent parts. Our country, therefore, must possess a consciousness of direction, a purposeful sense of mission. This alone can justify our way of life.

But if purpose is lacking, then multiform activities of life, even the "freest" life, become nothing but "busy work," frantic beating of the air, action for the sake of action—as absurd as "art for art's sake." In terms of contemporary media of communication or research we ask: what are the direction-finders of our country, what is the jet fuel that propels us, what is the goal toward which we are headed?

Along with the evaluation of purpose there is much loose talk about the dignity of man and about self-realization. Both of these are noble phrases, but only when they are equated with solid, precise concepts. Equality of rights, equality of opportunity, are only half the answer. Equality of rights for whom? Equality of opportunity for whom?

A recent critic of today's education in the United States remarked that "there is something sickening about the spectacle of a society which can reach its children's minds only through their stomachs or their vanities." Is our goal in the United States merely a plethora of superfluities? Or are these things superfluous? To what extent do they spell happiness? What *is* happiness? What are worthy goals for man?

Worship of Self

Every corner of the globe is covered with ruins of dead empires. China, India, Persia, Egypt, ancient Greece and Rome have left eloquent records for us to read. In the New World, too, the realms of Aztec, Maya, and Inca cultures survive in the memory through impressive monuments of the past. But they are dead. Vanished too is that Hispanic empire that once held sway over much of the world's surface.

Gone are the brief empires of Holland, Germany, and France. Within our own generation we have witnessed the dissolution of that British Empire on which the sun never sets. These realms

enjoyed periods of unparalleled prestige, power and glory, with "bread and circuses" for the masses, and luxury and ease for privileged classes. Although they differed in language, customs, specific implements of extravagance, outward forms of worship they had one trait in common: all were splendid monuments to the ego—temples consecrated to the pure worship of Self. Dedicated to the achievement and enjoyment of power, they combined in their ritual all the motions and trappings of worldly glory. They were living if ephemeral shrines where all might join in the apotheosis of their pride and passion. And today this same religion of materialism is proclaimed with undisguised boldness by Red Fascism. That such systems, whatever their name, never conferred abiding happiness is less evident, though incontrovertible.

These empires have expanded in many directions. They produced marvels in their time—great edifices to overawe, impressive works of art and literature, urbane philosophies that lulled men into sophisticated complacency, a life of comfort and extravagance for the few. Yet all this is but ancillary to their prime purpose: the gratification and glorification of Self. The ego is to rule supreme: there is no room for a spiritual soul, an immortal spark of personality and transcending the material context of the world. The autonomous man is something different. He is a beguiling caricature of God's noblest creation, for he is purely carnal: refined, perhaps discriminating, a connoisseur of good food and drink, proud and meticulous, arrogant and completely confident in self. This individual, moreover, may be quite indifferent to the more vulgar vices, turning his back on the cruder means of inflicting pain on his fellow men. He may turn instead to subtle sadism, astute brain-washing, or to those perverse refinements of evil which are more "interesting." Such is the unvarying testimony of history.

Spengler in his *Decline of the West* set forth a thesis which finds striking corroboration in the record of man's day. He noted how the annals of empire find parallels in the life of the individual. As each human being progresses through the several stages of infancy, childhood, virile youth, mature manhood, decline, decay, and dissolution, so nations follow an identical pattern. Some remain longer at a specific stage of development than do others. For them, as for all

the rest, there are symptoms which herald the approach of each new phase. No such indications are more insistent than those announcing the approach of old age and senile disintegration. They are written large in the chronicles of empire: pride, passion, and possession for their own sake.

How perfect is the American system? How long will it endure? It is as perfect as is its practical application of valid principles. It will endure only so long as it persists in the active expression of ideals. But this country has no monopoly on idealism. Even Communism, despite its theoretical and practical materialism, despite its moral bankruptcy, its ethical expediency, has demanded more sacrifices, elicited greater efforts from its deluded followers than does the popular American cult of comfort. No matter how distorted and self-defeating in its final consequences, Communism represents, subjectively, a crusading ideal. To classify it otherwise is grievously to underestimate its persuasive power and appeal. It is especially on this account that our present status in the United States is disturbing, even though we possess ideals and principles of conduct which are truly valid.

For while rendering lip-service to idealism, many of us citizens of the United States belie in practice what we proclaim in theory. We go to church. We are good to our families, kind to children and animals. We attend meetings of the Rotary, Kiwanis, chambers of commerce, labor unions. There we recite fine creeds or pledges. We are generous; we speak to our neighbors. There is much that is good among the great majority of our citizens. But at the same time there exists an insidious dry-rot, a hidden corruption at work in the exaggeration of objectives which in themselves may not be wrong. Frequently this takes the form of a lack of proportion, a myopic or distorted vision. Too many mistake non-essentials for essentials, and contrary-wise.

Survival or Decline

We are well acquainted with the young man or woman who concentrates his whole attention on clothes, cars, entertainment, sights and sensations, mistaking these for the basic things in life. Yet to put gadgets above God, physical pleasures above *bona-fide* goals, is a reversal of the right order of things. It neglects the prime purpose of man, his only real end in life: self-realization

in the fullest sense, that is, salvation. When Aristotle formulated his classic definition of education he gave the race a dependable guide, a direction-finder that could be adapted to the superior light and purpose of revealed religion: "Education is the development of man according to his whole nature, physical, mental, spiritual." But of these it is only the spirit that survives to give meaning to existence. In proportion as our country fails to maintain this faith in practice, it will decline. Final disintegration would be only a matter of time. There are many important issues in our day, but none is so important as this.

There are lingering, lethal abuses in our way of life. The hypocrisy about us, the insidious undermining of our economic system by selfish special interest groups, malpractices of management and labor, appear as abuses of means which in themselves are neither good nor evil. This is the menace of technology and automation—an excess of material prosperity. A noted Protestant theologian, Paul Tillich, warned that science and technology corrupt by giving men the means without the ends.

The teleological attitude, therefore, remains indispensable. Stated in another way, man must determine his goals, must choose valid objectives applicable to his supernatural as well as his natural destiny. Because the opposition knows what it wants.

The spirit of Communism, the religion of Communism, the philosophy of Communism, are both anti-Christian and anti-humanist. But the social system of Communism possesses a large share of truth which can be reconciled with Christianity, more so, in any case, than the capitalist system, which is most anti-Christian. Communism is right as against capitalism. The falsity of the Communist spirit and its spiritual servitude can be condemned only by those Christians who cannot be suspected of defending the interests of the bourgeois capitalist world. It is precisely the capitalist system above all which crushes personality and dehumanizes human life, turns man into a thing and an article of merchandise; and it does not become the defenders of this system to condemn Communists for repudiating human personality and dehumanizing human life. It was the industrial capitalist period which subjected man to the power of economics and money, and it does not become its adepts to teach Communists the evangelical truth that man does not live by bread alone. The question of bread for myself is a material question, but the question of bread for my neighbors, for everybody, is a spiritual and a

religious question. Man does not live by bread alone, but he does live by bread and there should be bread for all. . . . Christians ought to be permeated with a sense of the religious importance of the elementary daily needs of men, the vast masses of men, and not to despise these needs from the point of view of an exalted spirituality.¹

Communism, fascism, despotism of any kind is predicated on the distrust that man cannot rule himself, that he needs the guidance and direction of those who "know better." The logical and psychological contradictions of this assertion are as evident as its cynical degradation of man's nature. Despots conclude, therefore: "the more absolutely we circumscribe and regiment man's activities, the more universally we control him, the more surely we can mold him according to our superior knowledge of what is 'good' for him." Here we make the simple but inclusive distinction: the American way of life, predicated on the monotheistic concept of man, recognizes his inherent grandeur and ineffable potential; our way of life trusts man, preserves and extends his freedom, while totalitarianism in any form restricts and inevitably destroys liberty.

What Hecker (protagonist of Communism) finally and hopelessly fails to understand is the problem of personality in Christian consciousness. Defense of the principle of personality he apparently identifies with individualism and egoism. He seems to think that when the Gospel calls upon a man to lay down his life for his friend it is declaring against the principle of personality. But the recognition of the absolute value of every personality as made in the image and likeness of God, the inadmissibility of treating the human personality as a mere instrument or tool, lies at the very basis of Christianity. It is precisely Christianity which teaches that the human soul is of more value than all the kingdoms of the world. Christianity pays endless attention to every individual man and to his individual fate. A human being, always individual and never repeated, is for Christianity a more primary and deeper reality than society. A man may and frequently ought to sacrifice his life, but not his personality; the personality within him he ought to realize, and sacrifice is the condition of realizing personality. It is personality which is called to eternal life, which is the conquest of eternity. Personality is a spiritual-religious category and indicates the task which is set before men. Personality is an entirely different thing from the individuum, which is a biological and sociological category and the subordinate part of

the family and community. Personality cannot be a part of anything, neither of the community nor of the world; it is an entirety and in virtue of its depth it belongs to the spiritual world and not to the natural. All the limitation and falsity of Communist philosophy is due to the failure to understand the problem of personality, and this turns Communism into a dehumanizing power hostile to man; it takes the community, the socialist community, a social class, the proletariat, and makes it into an idol, and the real human being is denied and rejected.²

The secret of America's greatness is her true image, which stands in sharp contrast to the true image of Communist Russia. The image of America is nothing more than the image of her people, and American greatness is the greatness of her people. At the constitutional convention, "we the people" declared that all men were *created* equal, and ordained to put their trust in God.

In the land of the free, it is the truths which we fought for that have continued to make us free. The freedoms of press, speech and worship not only acknowledge the inherent dignity of man, they help form it. Through responsible participation in and cooperation with the democratic institutions of America, our citizens can enrich their human integrity and better promote their aspirations toward the divine precepts of love and understanding.

The image of America is great then only insofar as her people are responsible. Even in a democracy the worship of Mammon, of Self, or of material things only will cause a perversion of truths and ideals. The image of Communist countries is cold and brutal because her people are deprived of responsibility. Under Communism people no longer have rights, but only duties, and often times unjust duties at that. The Communist can not be a great man because he can not be free. His image is truncated because he is deprived of truth and bound by error.

Until there is renewed enthusiastic dedication to ideals and virtue, the most magnificent civilization remains based on shifting sands of caprice, passion, pride and power. Whatever image America will finally assume, its survival will depend, not on secular humanism, but on humble, practical submission to the Divine Will. A new viable Christian humanism is needed.

¹) Nicolas Berdyaev, *The Origins of Russian Communism*, p. 186.

²) *Ibid.*, p. 178.

Junior College and Higher Education for Young Women

Michael F. Connors

THE MOST DRASTIC CHANGE in American higher education since World War II, as everyone in and out of education seems to know, has been in the area of increased enrollments. The initial impetus to this college revolution came from our returning GI's. Those of us fortunate enough to secure benefits under the "GI Bill of Rights" have not forgotten the days when Ike jackets seemed well-nigh universal on campuses. Today, smart-looking ROTC uniforms have replaced the odd multi-civilian combinations of fifteen years ago, but the demand for college education has not slackened. According to the Department of Health, Education and Welfare, the proportion of eighteen and twenty-one year olds attending college in the past decade has risen an additional ten per cent. What is more important, we have every reason to believe that this trend has become a permanent feature of American life, likely to be altered only by a seriously adverse economic climate.

Unfortunately, the college revolution has gone hand-in-glove with a distressing economic revolution in the form of generally spiralling prices. The price of higher education has inflated correspondingly to the discomfiture of already hard-pressed parents. A recent study conducted by the University of Michigan Survey Research Center reveals some interesting facts about the actual cost and financing of higher education today. (Robert W. Beyers, "Who Pays the Education Bill?", *College and University Business*, April, 1961, pp. 60-61)

To begin with, the average annual expenses of single college students (obviously forming the great bulk of the student population in our colleges) was found to be approximately \$1,550 for the academic year 1959-60. No one will be shocked to learn that parents bear most of this economic burden, paying, on the average, \$950 of it. But it does come as something of a surprise to learn that in order to meet this obliga-

tion the mothers of twenty per cent of our college students have had to take employment outside the home. It may be assumed that most parents will continue cheerfully to embrace such sacrifices, however difficult they may prove to be. But surely they will also welcome any suggestion which might ease the burden of payments for the education of their offspring.

Sis to College Too?

If it is kept in mind that the estimated annual expense for the typical college student is \$1,550 as stated above (actually it is much more in many cases, particularly for students who must board away from home), it becomes immediately evident that parents with two or more children of college age are faced with the most urgent problem. If one of the youngsters involved is a girl, the dilemma is sometimes resolved with a confident, "What does a girl need a college education for anyhow?" and with the advent of the Spring term of her senior year in high school Sis begins to make the rounds of the employment agencies. But, happily, not all parents are apt to dismiss higher education for women so cavalierly. Perhaps Sis has been consistently a more diligent student in high school than has been the case with Buddy. (If the teaching experience of this writer has been a valid guide, she probably will continue to be such in college, too.)

But what is to be done if the family fears it has not the wherewithal to finance simultaneously the higher education of both Sis and Buddy? Such a program would mean an expenditure of over \$12,000 within a space of four or five years, and this is an optimistic estimate if one bears in mind that it is based on the rather large assumption that prices, contrary to the experience of the last two decades, will remain constant in the coming years.

In such circumstances, one might argue that the education ought to go to the sibling apparently showing the most academic promise regardless of sex. However, one might argue with equal

cogency that, after all, men are still the primary breadwinners in our society and inasmuch as a baccalaureate degree is increasingly regarded as an economic commodity, Buddy ought to get the educational nod first. But wait! We may yet succeed in doing justice to both Buddy and Sis. Perhaps with some judicious planning the family may be able to send both off to college in the Fall. Perhaps each can secure a degree with a combined total of six rather than eight years of college, or to translate it into terms more meaningful to Dad (or whoever is the family bookkeeper), each can secure a degree with an expenditure of about \$9,000 rather than \$12,000.

The Junior College Answer

How is this to be done? One answer may be to send Sis to a junior college or an "associate degree" institution as it is often called today. After two years in such an institution a young person graduates with an "associate degree" in arts or sciences. In itself such a degree has much less value for a young man, for employers are increasingly demanding of male employees the bachelor's degree as a minimum. But associate degree colleges are ideally suited to the educational needs of young women.

It is not merely that a young woman is enabled to finish her college education in two years rather than four but there is the additional consideration that such institutions always offer two distinct programs, terminal and transfer. The transfer program is designed specifically for the young woman who suspects she may, after graduation, be desirous of continuing her education at a four year college. Indeed, junior college may afford an excellent opportunity to test the wisdom of such an ambition. When she has finished junior college she need only take two additional years of schooling if she has followed a transfer program at an accredited institution. If, however, she should conclude she has neither the burning desire nor the intellectual wherewithal to travel further along the path of academic achievement, she is so much the richer for her two years of higher education and has earned an associate degree as well. Meanwhile, if she drops out after her two years her brother may continue his college education without too much drain on the resources of Mother and Dad.

Junior college may provide an answer to another problem which nags at the parents of many girls. Young women, it is accurately pointed out,

are far more likely to marry during their college years than are young men. What is more, the chances that a married woman will carry her education through to the end are exceedingly slender. For a woman, unlike a man who may continue in school at night for many years after marriage in the interests of providing a better future for his family, has neither the motivation nor the time, especially if she has children, to take on long and arduous years of study. If, however, she enters a junior college the chance that matrimony may cut short her academic career is reduced by fifty per cent. And if she should meet the man of her dreams during her career in college, postponement of wedding plans until after graduation cannot seem so dismal a prospect as it must if she has yet to contemplate three or four additional years of school.

"Practical Curricula"

It should be pointed out too that associate degree institutions for young women provide very specific and "practical" curricula. For example, over fifty such institutions in the United States offer a nursing program at the end of which the student receives, if she meets her institutional and state requirements, an associate degree in nursing science and an R.N. Thus equipped she may enter a nursing career on an equal footing with all others in the nursing profession. It should be pointed out, however, that junior college nursing programs, compressing as much as they do into a relatively brief span of time, are extremely rigorous. Only the young woman with a thoroughly well-developed capacity for hard work ought even to consider such a program. The writer of this article hopes he will be pardoned for introducing a note of pride in relating that the institution at which he teaches (Gwynedd Mercy Junior College, Gwynedd Valley, Pa.) is the pioneer Catholic junior college in the field of nursing science.

Other careers for which a young woman may be trained in a junior college include teaching, medical technology, medical secretarial and the general business secretarial fields. There are also the traditional courses in liberal arts and the sciences, either terminal or transfer, for the student eager to elevate and widen her intellectual horizons.

It is regrettable that so many parents and students are either completely unaware of or misinformed about junior colleges. The writer of

this article, though a secondary school teacher of several years experience when he began his junior college teaching career two years ago, is compelled to admit that "junior college" was only a word to him too at that time. When recently he addressed many high school students and their parents as the representative of his institution during a "college night," he encountered the same misgivings and lack of information. One suspects that many are dissuaded from consider-

ing a junior college on the absurdly mistaken grounds that such institutions accept only those unable, for reasons of poor grades or low intelligence, to secure admittance to four-year colleges. Such misapprehensions are more than unfortunate. They may be costing parents hard earned dollars. More important, they may well be keeping many of our best young people from realizing their full academic and intellectual potentialities.

Dr. A. J. P. Taylor and the Origins of World War II

F. J. P. Veale

THE CONCLUSIONS reached by Dr. A. J. P. Taylor in his recently published book, *The Origins of the Second World War*, were naturally received with surprise and gratification by the German public. They had long been convinced by intensive propaganda that it had been judicially proved beyond any shadow of doubt at the Nuernberg Trials that the Second World War was the outcome of an attempt by a megalomaniac named Adolph Hitler to conquer the world. If the subject was indeed *res judicata*, it seemed strange that Dr. Taylor or anyone else would find anything in this subject to investigate.

British Historians Debate Germany's Responsibility for World War II

Dr. Taylor's conclusions are summarized in the following passage from his book:

"The war of 1939, far from being premeditated, was a mistake, the result on both sides of diplomatic blunders. This is a story without heroes; perhaps even without villains. It was a war less wanted by nearly everybody than almost any war in history. In retrospect, though many were guilty, none was innocent."

The British public, also brought up to believe that the judgment delivered at the Nuernberg Trials had made the subject *res judicata*,

was equally surprised. In view of Dr. Taylor's reputation as a violently anti-German Leftist, his conclusions were received in Britain with widespread dismay, especially since they could not be silenced or suppressed.

Owing to his oft-stated, strong anti-German views, Taylor had long been a welcome contributor to the newspapers controlled by the now fanatically anti-German publisher, Lord Beaverbrook. It was thus impossible to deal with Taylor's book by the usual procedure adopted

in the case of books written by unknown authors expressing unwelcome views, namely by rigorously boycotting all

mention of them in the Press. In fact, possibly because the implications of this book were not realized by the editor, it was given special publicity by being serialized in Lord Beaverbrook's *Evening Standard*.

Taylor vs. Trevor-Roper

The consequences which would follow general acceptance of Dr. Taylor's conclusions did not escape the notice of Professor Hugh Trevor-Roper, a leading exponent of orthodox views, who promptly published a strongly-worded article in *Encounter* condemning Dr. Taylor for being so irresponsible as to cast doubt upon a sanctified belief which was of the greatest prac-

F. J. P. VEALE, a resident of Brighton, England, is the author of *War Crimes Discreetly Veiled*. He contributes frequently to this and other magazines.

tical importance to contemporary British foreign policy.

The combined outcome of Dr. Taylor's book and Professor Trevor-Roper's article was that a discussion between these Oxford University historians was arranged to take place on the BBC television. This discussion was duly broadcast on July 9, 1961.

It should be stressed at the outset that the point at issue was no mere academic problem of interest only to scholars, such as what were the intentions of Hannibal when he laid siege to Seguntum: did Hannibal intend merely to round off the Carthaginian possession in Spain or did he intend to provoke a war with Rome? Upon the point at issue discussed on the BBC television on July 9 British foreign policy will be based during the next few years.

If, as Professor Trevor-Roper maintained, the Second World War was the outcome of the crazy ambition of the megalomaniac Hitler to conquer the world, Great Britain, France and Poland were merely defending themselves from a possibly mortal and unprovoked attack. In such circumstances, they were clearly justified in using any means for their self-protection. Seen in this light, even some excuse can be found for Professor F. A. Lindemann's plan to conduct terror bombing against the German civil population, bombing particularly directed against working-class dwellings because a higher percentage of blood-shed could be obtained per ton of bombs dropped by attacking these densely populated residential areas. Self-preservation justified any measure however intrinsically barbarous.

Not only does acceptance of the view of the origins of the Second World War propounded by Professor Trevor-Roper justify any act committed by Germany's opponents but it also renders every act committed by Germany after the outbreak of war a culpable effort to promote and achieve the criminal intentions of Hitler.

No doubt it was with this assumption at the back of his mind that Air Marshal Sir John Slessor wrote to the *Sunday Times* on July 9, 1961: "Public opinion among our allies regards the acquisition of the Poles of the territories beyond the Oder-Neisse Line as only reasonable compensation for the terrible wrongs they suffered at the hands of Hitler's Germany."

The Air Marshal's argument only makes sense if we assume as he clearly does, that Germany wantonly plunged Europe into war in 1939. Assuming this, every wrong suffered by every people who were involved in the subsequent hostilities can be laid to Germany's account. For this alleged crime of September, 1939, it is fitting the German people should get a harsh penalty and it happens that it is expedient that the Poles should be the sole beneficiaries of the payment of this penalty by Germany.

On the other hand, if, as Dr. Taylor maintains, the first shots fired near Danzig in September, 1939, were fired through diplomatic blunders on both sides, then the subsequent course of the conflict appears in a new and totally different light. Seen thus, the German people were only fellow-sufferers with the British, French and Polish peoples, helpless victims of the blundering recklessness of their rulers.

Once involved, the view became generally adopted that any act was justifiable if it would help to stave off the frightful consequences of defeat. To escape so appalling a calamity any measure seemed justifiable, even the carrying out of the Lindemann Plan or Hitler's alleged "Final Solution" of the Jewish Problem.

Implications of World War II Responsibility

The question of responsibility for the outbreak of the Second World War is, therefore, a topical question of the most far-reaching practical importance. Indeed, even a prominent German political scientist, Professor Eschenburg of Tuebingen, has stated that: "Whoever doubts the exclusive guilt of Germany for the Second World War destroys the foundations of post-war politics."

If the orthodox view, as expressed in England by Professor Trevor-Roper, is accepted, the plausible excuse outlined above by Air Marshal Slessor will be available to extenuate the annexation by Poland of the German territories east of the Oder-Neisse Line.

On the other hand, if the view of Dr. Taylor wins acceptance, sanctioning this annexation by Poland will appear as a flagrant repudiation of the sacred principle of self-determination, the establishment of which is generally regarded as the one great blessing conferred on mankind by the First World War.

Repudiation of this principle on the simple ground of expediency would only be approved by the British public with the greatest reluctance. National self-respect demands some face-saving formula, and the fiction of Germany's sole guilt for the outbreak of war in 1939 provides exactly what is needed.

In realization of the importance of the issue at stake, it was decided to invite Dr. Taylor to a public debate of the unwelcome opinions which he had had the temerity to express. No doubt it was believed that, if sternly cross-examined on what he had written, he would be compelled to admit that his opinions were contradicted by well-established historical facts. At the very least, the threadbare weakness of his case would be devastatingly exposed to all. As Regius Professor of Modern History at Oxford—a post once held by such eminent historians as Bishop William Stubbs and Edward Freeman—Trevor-Roper was selected to conduct this expose of his brother historian.

The Television Debate

It can hardly be said that this televised debate when it took place threw any extensive light on the disputed question of the origins of the Second World War. The plan adopted was for Robert Kee, the chairman, to read out selected passages from Dr. Taylor's book in tones of mingled horror and surprise and then to ask the author whether he could say anything to support such astonishing assertions.

Dr. Taylor took each passage in turn, and in a quiet, even voice, justified what he had written. He began by taking the wind completely out of his opponent's sails by agreeing that his views would unquestionably be welcome in Germany. His own views on Germany were well known and he had not changed them. "I dislike the Germans," he declared, "I hope we shall have nothing to do with Germany either now or in the future."

He admitted frankly that, when he started to write this book, he expected to come to very different conclusions from those he actually arrived at, but the facts which he had found in the docu-

ments had forced him as an honest scholar to come to his present conclusions.

Throughout the discussion, Trevor-Roper looked thoroughly uncomfortable; his manner was both defiant and apologetic. Contrasted with Dr. Taylor, he looked extremely youthful—he is in fact only eight years younger (47)—and the general impression given was that of an interview at a public school between a senior monitor, called upon to explain some misdemeanor, and a grave and kindly headmaster.

Probably the recollection of the deliberately offensive article which he had written for the July issue of that eccentric publication, *Encounter*, weighed on Trevor-Roper's spirits. Indeed, it must have been an uncomfortable experience for him to find himself seated at a table face to face with a man against whom he had directed a number of tasteless and baseless gibes, for example, that Dr. Taylor had written his book "as a gesture of posthumous defiance to his former master, Sir Lewis Namier, for some imagined slight."

It was generally agreed in the British Press next day that the honors of the debate had fallen entirely to Dr. Taylor. As one reviewer put it: "Dr. Taylor walked away with the argument. He made his points trenchantly but at times Trevor-Roper did not seem to grasp them fully. Robert Kee's presence as chairman was a nuisance. It would have been a better programme if he had kept silent."

Regarded simply as a means of discrediting Dr. Taylor's views on the origins of the Second World War—apparently the original intention—this televised debate was a complete failure. The only result it achieved—the one least of all desired by its promoters—was to make Dr. Taylor's conclusions known to a vastly wider public than the relatively few who had read his candid, trenchant and expensive book.

For once, almost the first time since September, 1939, "the Iron Curtain of Discreet Silence," which in Great Britain is always carefully draped round unwelcome facts, failed to prevent the truth concerning the origins of the Second World War from reaching the British public. The results may be of incalculable significance.

The Revolutionary Russian:

Vladimir Soloviev

Liam Brophy, Ph.D.

WHOEVER SEEKS TO CONVERT Russia will find in the works of the great Russian convert apologist, Vladimir Soloviev, a perfect bridge of approach and understanding between Eastern and Western Christianity. To us of the West his works offer an inestimable opportunity for much sympathy with the Russian Orthodox viewpoint and many insights into the tragic events that have withheld union with Rome. To his own countrymen, whenever they are permitted to read him, he is an unprejudiced interpreter of Catholicism, and a convincing expounder of the reasonableness of joining the Universal Church.

Soloviev is considered to be the first Russian philosopher of note. He was also an eminent theologian, historian, artist, and philologist. He was born in 1853: his father was a historian and his grandfather a priest of the Orthodox Church, and his mother's family included several scholars of note. The atmosphere of his childhood was completely Slav and isolated from all Western influence. He first came into contact with Western thought when he was sent to the gymnasium at Moscow at the age of eleven. There he read those Naturalistic Lives of Christ which unsettled many minds at the time and robbed countless uncritical readers of their Faith: Renan's *Vie de Jesus* and Strauss' *Leben Jesu*. The impressionable Vladimir was among those affected by the spiritual blight and at the age of fourteen declared himself an atheist. But he was of too deep and earnest a nature to be satisfied with shallow scholarship and cunning denials of Divinity. A deeper drinking of the Pierian spring of philosophy brought him to an unswerving belief in the transcendent God.

The more Soloviev studied philosophy the firmer he resolved to make it his life study, and the keystone of all other intellectual disciplines. The thesis which he presented for his final examination was entitled *A Criticism of Western Philos-*

ophy, and it won him instant recognition as a thinker of power and originality. It led to his appointment to a professorship at the Moscow University at the unwontedly early age of twenty-one.

The Problem of Reunion

The spites and enmities which were to assail him all his life, as they assailed the kindred spirit Newman, began three months after he had taken the Chair of Philosophy. Then, as now, freedom of speech was denied in Russia, and the spies of the Kremlin infested the land waiting to trap the unwary in their speech. The young philosopher's teaching on free theocracy roused the worst suspicions of the Tzarist agents, and he was sent on a mission to London as the best means of getting rid of him. During his stay in England he took the opportunity to study Anglicanism, and discovered in the difficulties of Anglicans problems akin to those of Orthodox Christians. Already his mind was busy with the ultimate problem of the reunion of Christendom.

This master idea fructified in the Russian scholar's creative mind when he left London to traverse the East, and to return to Italy and France. He halted at Paris to set down the results of his meditations and study and having set them in persuasive order published them in the book entitled *La Russe et l'Église Universelle*. It was this work, which formulates his plans for the conversion of Russia to authentic Christianity, which earned him the just title of "the Russian Newman." He pointed out, as the great Cardinal also clearly demonstrated, that since truth is one, Faith must be one; and the unity of Faith postulates a unity of allegiance to one supreme head of Christendom.

Soloviev wrote his *Russia and the Universal Church* in French and published it outside Russia to elude the Russian censors whom he well knew would ban the book and imprison its author. Any suggestion of altering the condition of the Orthodox Church as a State religion was regarded as a direct challenge of the Tzar's authority as its head. The work deserves to be widely known in our time for very obvious reasons, among them being the need to understand and convert Russia and to keep stride with the rapid progress of the ecumenical movement. The thesis of the book may be briefly stated as follows: *The Universal Church is founded on the truth affirmed by our Faith. Since Truth is one, the*

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true Faith must also be one. And since the unity of the Faith does not reside really and directly in the whole body of the faithful it must be sought in the lawful authority residing in one head—authority having the guarantee of Divine assistance—and thus received with love and confidence by all the faithful.

In passages that might have come from the pen of Dawson, Maritain or any present day Catholic apologist, Soloviev traced all the woes and evils of our time to the secularization of society and the State. There never was a thoroughly Christian State. The ideal was approached during the days of the Holy Roman Empire, but has faded since then. True social progress will never be achieved, he said, until Church and State are united: "Intimate organic union between the two powers, without confusion and without division, is the indispensable condition of true social progress." He shared the dream of many Catholic thinkers: the rise of a national power capable of undertaking the vast Christian unification of Constantine and Charlemagne in the modern world.

The Russian Dream

For centuries Russia has cherished an ambition to dominate the world spiritually. In her ancient legends it was told how Rome and Constantinople would forego their spiritual power, and how Novgorod, and later Moscow, would become the third and greatest Rome under which all nations would be united in the fold of the Orthodox Church. Marxists, being masterly opportunists in the matter of bending national aspirations to their own ends, secularized this ancient messianic hope of the Russians to the ideal of world domination by the revolution of the proletariat.

But Soloviev gave that ancient dream an original and characteristic interpretation: "The historic destiny of Russia is to furnish the Universal Church with the power she requires in order to save and regenerate Europe and the world." He well knew his countrymen's capacity for self-sacrifice and zeal in the service of an ideal; he placed before them no less an ideal than that of bringing Europe and the world into a real bond of Christian unity, lived and practised in all the fulness of the Christian way of life.

When the winds of suspicion had abated in Moscow Soloviev returned there, but not to keep cowardly silence. A thesis, which he called *The Three Forces*, roused old enmities against him.

In it he returned to the theme of Russia's world-mission by another line of argument, reminiscent of Hegel. The East had concentrated too much in social conformity and unification, he held, and the West erred in the opposite extreme of individualism. It was reserved to Russia to make a compromise for the whole world by uniting all mankind into one Christian community. The thesis offended Slavophiles and occidentalists alike and Soloviev was forced into retirement until his friends found him a post on the Council of Education at Petrograd. He later obtained a position at the University there, but his growing sympathies for Catholicism once more made him unpopular with the ruling classes and he was forced to terminate his career as a professor for the rest of his life. He was forbidden from this time on to give expression to his thoughts in public, and was ordered to confine himself to the written word, which could be more easily censored. He was obliged then to write in foreign languages and to publish his works abroad after his manuscripts had been ingeniously smuggled out of Russia.

Each one of Soloviev's books taken chronologically marks a step forward on the road of conversion toward what he called the "temple promised and awaiting me." One of his greatest works, *The Great Conflict and Christian Politics*, dealt with the evil of secularism which has occupied the attention of so many apologists in our day. The "great conflict" is that which exists between the moral apathy and stagnation of the East and the materialistic, secularized spirit of the West. These two tendencies, he held, were the basic cause of the schism of 1054, of which the vexed *Filioque* clause was merely the occasion. That the mentality of the secret police in Russia has not changed much since may be judged from the fact that the book was condemned as being a camouflaged espousal of the cause of Catholic Poland.

The Road to Rome

Soloviev reduced the differences between the Catholic Church and the Russian Orthodox Church to three—the *Filioque** clause, the Dogma of the Immaculate Conception, and Papal Supremacy. From the historic point of view the schism was more political than theological. The subtle theo-

*) Doctrine of the Church which teaches that the Holy Ghost proceeds from the Son as well as from the Father.—Ed.

logical implications of the *Filioque* was lost on the ordinary Russian people, by nature devout and mystical. Not only have the Russians always cherished a deep love for Our Lady, but they have believed in the Immaculate Conception centuries before it was proclaimed a dogma. Of approximately one thousand monasteries in Russia in 1917, more than half were dedicated to the Mother of God. Fr. Terbovich, O.F.M. Cap., writing in *Soul*, declared: "Marian devotion once permeated the entire Russian land. She covered every nook, every corner. Some day historians and artists will discover this and reveal to the world the number of Russian shrines dedicated to her." There remained only the obstacle of Papal Supremacy, and there seems no valid reason why the East should not acknowledge the Pope today as in the past when the Acts of the Councils of Ephesus and Chalcedon show the East paying homage to the Bishop of Rome.

All of Soloviev's hopes and aspirations for Russia and the Universal Church were gathered together into his last book, *The Three Conversations*, the only book of this great apologist that seems to have been translated into English. It takes the form of an imaginary conversation between five Russians in a garden overlooking the Mediterranean. There are unmistakable signs that the end of the world is approaching and that there is an imperative need to unite the Catholic, Protestant and Russian Orthodox Churches before the end. An anti-Pope reigns, and Antichrist has confused and misled thousands. A few Christians remain loyal to the real Pope, Peter II. While a company of twelve Christians is assembled in a lonely spot in the hills near Jericho, the long-desired union of the Churches

is brought about. The leader of the Orthodox Church makes his submission to Pope Peter and is followed by the leader of the Protestant Church.

Soloviev made his complete submission to the Catholic Church in the chapel of Our Lady of Lourdes at Moscow in February, 1896, four years before his death. His profession of Faith is a testimony of his belief in the fundamental orthodoxy of the Greco-Russian Church: "As a member of the true and venerable Orthodox or Greco-Russian Church, which speaks, not through an anti-canonical synod, nor through the agents of the secular power, I recognize as the supreme judge in matters of religion the Apostle Peter who lives still in his successors." The reception was performed by a convert-priest who made his escape from Russia to convey the happy tidings to Pope Leo XIII, who had followed Soloviev's career with affectionate interest. Some earnest followers asked the Pope to make Soloviev their first bishop, though he was still a layman, and died as such. Pope Leo deferred the decision, and Soloviev meanwhile passed to that country he had dreamt of so often, "where, high up in the mountains, in the light of new stars and sparkling flames of triumph, the temple stands resplendent, the temple promised to and awaiting me." It must give all who labor for the conversion and reconciliation of Russia much courage to know that the master idea of this eminent Russian apologist, the philosopher and theologian with perfect understanding of Catholic and Orthodox Christianity, was that there is no real rift or schism between the two, *mais seulement un grand malentendu*, but only a big misunderstanding.

In our own days thinking men have soared high in their efforts to out-distance the soul-killing miasmas of materialism. They have elaborated all kinds of ethereal philosophies: philosophies of the Mind, of the Infinite, of the Absolute, the Divine in Man, and so on. They are pathetic efforts indeed, signs of the times in which we live; yet one of their most interesting features is this, that many of them are ready to receive Christ, are houses that seem built for such a guest as the Incarnate Son of God. What they call Mind, the Infinite, the Absolute, the Divine

in Man, is an empty thing by itself, a house without an inhabitant, without any life in it. They are mere expressions of vague, undefined longings. But let Jesus of Nazareth be called Mind, for He is the Word of God; let Him be called Infinite, in whom all fulness dwells; let Him be the Divine in Man, being the Word made flesh; let Him be the Absolute, as He is the Alpha and the Omega; and you have a perfect, a heavenly philosophy, yet one as true, as practical, as real, as a living person can be. (Abbot Vonier, *The Christian Mind*)

Warder's Review

Soviet Terror and the Cost of Freedom

THE REDOUBTABLE President Theodore Roosevelt summed up his foreign policy in the famous words "speak softly but carry a big stick." Soviet Premier Khrushchev seems to be following a perverted version of this notion which may be paraphrased "speak deceitfully and wave a big bomb." In a speech before the Russian Communist Party Congress the Soviet Premier, feigning conciliation, agreed not to demand the signing of a peace treaty with East Germany before the end of the year, "if the Western powers display a readiness to settle the German problem"—"readiness," of course, meaning a compliance with Soviet demands. Then in a barbarous recourse to terror Mr. Khrushchev sought to frighten the West into accepting "peaceful co-existence" on Kremlin terms as he shocked and outraged the world with the announcement that the Soviet Union would test a 50 megaton nuclear bomb, the dirtiest and most lethal bomb ever tested. The party faithful quite loudly applauded Mr. Khrushchev's strategy of deceit and terror because it mirrored so well the aims and the "modus operandi" of the Communist world conspiracy.

His threats and boasts notwithstanding, Mr. Khrushchev cannot conceal some of the inherent weaknesses in his ostensibly bold posture in Berlin and elsewhere. In fact, it must test even his shoe-pounding contempt for truth to be bringing a "peace treaty" to East Berlin under the marshal escort of Russian tanks and tear gas. It must be equally embarrassing to be repudiating a bona fide agreement with the West on travel between East and West Berlin when world opinion recognizes that he is not so concerned with keeping Westerners out of Berlin as he is with stemming a wholesale exodus of East Germans from this Communist "workers' Paradise." To distract the West's attention from the obvious designs of Soviet militarism Mr. Khrushchev has raised the old scapegoat of German militarism in the hope that he can persuade the West into some kind of a military disengagement agreement, thereby providing a convenient demilitarized corridor through which to move some future Communist offensive. With or without a disengagement

arrangement, any Western offensive which the Kremlin may plan exposes them to a hazard of "logistics" generated by Communist tyranny itself, for the Kremlin military road from Moscow to Berlin would have to traverse parts of Poland, Hungary and East Berlin, where Soviet prestige among the people is at best questionable. It should not be forgotten that some Soviet troops defected in the barbarous repression of Hungary. Finally, if the Soviet High Command in its desperation is myopic enough to believe that they can seize a quick world victory by unleashing a surprise, all-out thermonuclear attack, let them weigh carefully the deliberate and dispassionate statement made last month by our Deputy Secretary of Defense Roswell L. Gilpatric, when he assured the Soviet Union that "we have a second strike capability which is at least as extensive as what the Soviet can deliver by striking first." It should be evident to Mr. Khrushchev that he cannot bury the West without inviting the burial of the Soviet Union.

Our Western leaders tell us that they are not being intimidated by Mr. Khrushchev's terroristic strategy but still the state of our strategy and tactics remains, as James Burnham recently observed in *The National Review*, "Defensive, we do not act but only react to the enemy's actions. This is the case in every theatre and dimension: Southeast Asia, the Congo, Indonesia, Angola, the Carribean, North Africa, Berlin; nuclear testing, disarmament, UN reorganization; and wherever and whatever he (Khrushchev) picks tomorrow."

The West will regain the advantage in this crisis or in any future crisis only if it grasps the initiative, and presses its demands for freedom as forcibly, consistently and uncompromisingly as the Soviet Union pushes its totalitarian demands. This cause of freedom which the West must uphold if it is to be worthy of its own traditions should represent the right of the people in Berlin, in Germany and in all disputed areas of the world to choose freely without external coercion, the kind of government under which they are to live. To be sending mild protest notes as the Communists build a wall between East and West Berlin, to be weak, apathetic or receptive

to concessions as they employ guerrilla warfare, coalition governments and other forms of subversion to impose Communist regimes on helpless peoples, is to be traitorous to the cause that should be our main source of strength. What a mockery it is to be professing the principles of freedom contained in the Atlantic Charter and the United Nations Charter and then to be selling out countries to Communism, a conference and a compromise at a time.

Several weeks ago "the little United Nations," organized as the "Assembly of Captive European Nations," met across the street from the United Nations' headquarters in New York. Nine nations were represented comprising more than eighty-seven million people in Albania, Bulgaria, Czechoslovakia, Estonia, Hungary, Latvia, Lithuania, to which East Germany is soon to be added. The proceedings of this congress expressed more than the collective misery of peoples trapped in Communist servitude. Their statements were a challenge to the conscience of the West, an appeal to the Western powers to match the sentiment of their speeches about freedom with firm policies in behalf of freedom. Aptly identifying Mr. Khrushchev as the "heir of Adolph Hitler" the delegates were rightfully indignant about the weakness of the United Nations and the mounting sentiment in the direction of concessions or outright appeasement on the Berlin question. They did not look for the solution in the application of military force but they wanted the West to exercise its moral leadership by unequivocally supporting the forces of freedom. Specifically they recommended that the issue of self-determination be placed on the agenda of the United Nations General Assembly, that the Soviet Union be held accountable for the respect of human rights, and free elections under international supervision be held to prevent peoples from being brought under the domination of

governments that are against their will, whether in Asia, Africa or in their own countries.

In his address before the United Nations on the Berlin crisis, President Kennedy did urge the Soviet Union to observe the right of self-determination in Berlin and all Germany. Furthermore, he exposed the patent hypocrisy of Soviet propaganda concerning Western capitalistic colonialism in a world situation where the Western powers have been granting their colonies independence that is now being threatened on all sides by Communist imperialism. President Kennedy spoke eloquently and persuasively. But why has this country and our Western allies clung so long to a defensive diplomacy, always ready and willing to negotiate over Khrushchev's demands for conquest but so hesitant about compelling him to respect our demands for self-determination? Why, too, have we failed so miserably to emphasize an offensive for freedom among the peoples of "the captive nations of Europe," in Berlin and Germany, Southeast Asia and other areas where Communism is being jammed down the throats of politically gagged people? Why are we so insensitive to the fact that a freedom offensive if vigorously pursued could strain decisively what may be the weakest link in the chain of Communist tyranny—the yearning of exploited, enslaved human beings for freedom? If the response to these objections is the chant of cautious diplomacy, that the risk of triggering an atomic war would be too great, then we might ask ourselves whether the risks involved in more concessions to Soviet demands may not be even greater. Perhaps this crisis may be the last and best chance we may have to survive and to preserve Western culture and moral values if only we would be willing to assume an unwavering stand for freedom by reversing Bertrand Russell's trite remark about survival and let it be known we consider it better "to be dead rather than Red."

D. A. L.

The Social Apostolate

Theory ————— Procedure ————— Action

The Papal Volunteers

Printed below are excerpts of a talk given by Fr. Michael Lies at the last annual convention of the CCU. Fr. Lies is pastor of Holy Savior Church in Wichita, Kansas, and is Associate Editor of the diocesan weekly, the Advance Register. He is also the Director of the Papal Volunteers for the Diocese of Wichita. The Papal Volunteers Program was announced by Pope John in August, 1960. Richard Cardinal Cushing is its U.S. over-all head, and the National Director is Fr. John Considine, M.M., in Washington, D. C.

PAPAL VOLUNTEERS is an honorary title given to men and women who answer the call from Latin American Church officials to come to Latin America to work with leaders in promoting religious, social and educational welfare.

"The program is historic in its two principal points of operation: a) for the first time, lay people are in the full-time working body of the Church, directly under the hierarchy just as are the secular priests; and b) they are not to do mission work as such, but are to work only in conjunction with lay people in Latin America, so that they can go home, leaving behind them a trained corps of leaders and technicians.

"The four dioceses of Kansas have taken the lead in the United States, with sixteen Papal Volunteers already in Latin America. Eight more are training to go in January. Kansas is answering the call to go to Belém, Brazil, where they have been asked to help establish the first real Catholic hospital and Nurses Training School on the Amazon River; and also, to Lima, Peru, where they will help operate a social service program for some 30,000 Indians.

"The Church in Latin American countries embraces about one-third of all the Catholics on this earth. Because of the scarcity of priests, most of these poor people do not have anyone to break for them the "Bread of Life." Because of poverty and the lack of a strong middle class from whence come vocations and trained lay apostles,

multitudes who are eager to learn and to have the opportunity of practicing and propagating their religion have become easy prey for false prophets. But despite everything it is a source of wonder if not seemingly "miraculous," that conditions are not worse. If so many neglected souls have kept the Faith at all, it is a great tribute to them. Given workers of the Lord in every field of the apostolate, they could eventually become a great force of strength for the Church universal and indeed for the entire free world.

"The Church, now functioning in Latin America through the bishops, priests, religious and faithful, realizes full well that the problem must be solved from within. But the point is that the apostolic personnel is not sufficient and it will not be sufficient for a long time. The laity must be organized; vocations to the service of God must be encouraged and educated; schools, churches, higher institutions of learning must be built. All this and much more that is required will take generations to achieve. Meanwhile, the Church in other lands must help, even at the cost of sacrifice. This obligation is recognized by many in the United States, Canada, Spain and Italy, Belgium, and elsewhere. From these and other countries, priests, religious and lay apostles have gone to some of the Latin American countries to work under the local bishops in the manner for which they are best equipped.

"But since it is impossible to find a sufficient number of priests in other lands who can be spared for Latin America, even at a great sacrifice, a call has gone forth to *lay workers*, especially those who have been well trained in specialized fields, to become *associated with the native lay apostolate*, and to give them the benefits of their educations and experience.

"The call has come directly from the Holy See through the Pontifical Commission for Latin America. It is indeed a great challenge. Lay missionaries, the gist spiritually and intellectually,

(Continued on Page 243)

Social Review

Antigonish Coady International Institute

ON OCTOBER 17 of this year, St. Francis Xavier University dedicated the first of three buildings planned for the Coady International Institute. This building was made possible through the generosity of His Eminence Richard Cardinal Cushing of Boston. At his request it will be named the Bishop John R. MacDonald Building in honor of the late Chancellor under whose direction the international program of the university was coordinated and expanded.

Courses for foreign students have been offered at St. Francis Xavier University almost since the beginning of the Antigonish Movement 25 years ago, but never on a regular basis or for appreciable numbers. Since 1950, increased requests have forced an expansion of the work and the Institute was founded two years ago under the late Chancellor John MacDonald, Bishop of Antigonish, to coordinate the work. Present facilities can accommodate fifty students, twenty of whom will be specially selected personnel from Latin American countries.

Japanese National Character

THE INSTITUTE of Statistical Mathematics in Tokyo has come out recently with a 543 page book entitled *A Study of Japanese National Character*, which contains the conclusions made by Japanese sociologists on the various phases of Japanese life. The social scientists polled 3,633 individuals in 229 communities before reaching their conclusions.

It is well known that in Japan, as in all Asian countries, custom or tradition is the most influential motivation upon character. In Japan, 65% of the people claim to have no personal religion, as against 35% who do. Asked whether they would choose the right thing or custom, 41% of those surveyed replied that they would rather do the right thing then conform to custom. Of all those questioned, 82% said they were happy with their present life.

"To resist evil in the world and to live a pure and just life" is the Japanese's highest ideal, rather than "to work hard and get rich." The Christian population in Japan (population 94 million) is somewhere between 0.50 to 3%, or between 500,000 and 3,000,000. About half this number are Catholics.

The 35% who now claim a personal religion is indicative of two things: first, that the ancient idea

of a "family religion" or ancestral cult is fast dying in Japan; and secondly, as a sign of the vacillating attitude to the Japanese to religion. Of those who claimed no personal religion, 72% thought religion is important in life. Suicide was condoned by 20% of those questioned; 59% said that they thought there was no life after death; and only 29% said they definitely believed in one.

Father Brendan Branley, M.M., for six years a missionary in Japan, says (not contained in report) that "the Japanese think highly of Christianity, but have difficulty in accepting the concept of a personal Supreme Being. It is a very radical idea to get across, since they have nothing to draw upon from their Buddhist and Shinto theologies. Also, most modern secular education in Japan has rendered the notion of a true God intellectually unacceptable." He also said that the Japanese are perplexed to find both Protestant and Catholic missions; if both claim to be true representatives of Christianity, why do they build separate churches? Also, the Japanese have no concept of worship, but only of "profound respect." "To change the basic philosophy of 94 million people, mostly educated adults," Fr. Branley said, "is a formidable task."

National Conference on Quackery

A CONFERENCE UNIQUELY named and with unique purposes was jointly sponsored recently by the Food and Drug Administration and the American Medical Association. It was the National Conference on Quackery.

Health, Education and Welfare Secretary Abraham Ribicoff urged cooperation between government agencies and the medical profession—despite differences in the legislative area—against "a common foe, the charlatan and the quack who prey upon the innocent in search of better health." He cited \$250 million spent each year on quack treatments of arthritis and rheumatic diseases. He said the Food and Drug Administration is now engaged in a legal battle against sellers of sea water, priced up to \$20 a gallon, "which has been offered as a modern preventive and panacea for virtually all human ailments."

Among the conference's warnings were those against outright charlatans who use meaningless electronic devices to delude patients into believing they are being scientifically cured of ailments ranging from overweight to cancer; and against peddlers of certain vitamin combinations and special "health foods" promoted by "50,000 door-to-door canvassers."

Historical Studies and Notes

The Letters of Fr. Adalbert Inama

by Rev. John M. Lenhart, O.F.M.Cap.

Part One

MR. KENKEL WROTE in the May, 1922 issue of the *Central-Blatt* as follows: "A stray notice in an older issue of the *Historisch-Politische Blaette* on reports published in the *Catholic Papers of Tyrol* by the American missionary Inama roused my desire to obtain transcripts of those letters and to publish them for larger circles of readers. For this purpose I wrote to Innsbruck believing that a complete set of that weekly could be consulted in the library of the Ferdinandeum. My surmise proved true and another Inama, being librarian of that institution and belonging to the same family to which the American missionary had belonged, had graciously furnished me with the desired transcripts. We are now fortunate to publish those reports so important for the history of this country as well as for the history of the German Catholics. The missionary Inama labored mostly in the State of New York and finally in Wisconsin. (*Central-Blatt*, May, 1922, p. 53)

The missionary Adalbert Inama was born December 26, 1798, in the diocese of Trent. He entered the Premonstratensian Order at Wilten near Innsbruck, was ordained May 7, 1828, and immigrated into the United States in 1843.

1. Letter, dated: Paris, December 27, 1842

On January 1, 1843, the Three-Master, Francois I, will sail from Havre. As you know, I shall embark on it to go to the missions of America. Therefore I take the time left me to inform you briefly of my trip to this city and my stay in it. I will not say anything about the German cities through which I have passed. Nevertheless I will tell you my observation made in K. (Konstanz), where I attended the Protestant service. I found there no traces of religious life. Sad to say, I was told there that Catholics are not much better in that regard. Things are quite different in Strassburg and throughout France. The discipline and education

of the young priests is first-class in Strassburg and even more so in France. I am sorry that I have no time to give you details.

On the 16th (December) I left with the Diligence for Paris in great French style, i.e., hurriedly. On the 18th, in the evening, I stepped out of the bus in the most crowded part of this enchanting city in the neighborhood of the Tuleries. My companion, a Bavarian missionary, and I had received from the Munich missionary society a recommendation to the Rev. Brassac, Vicar General of all American Bishops, in Europe. He showed us to a good hotel and we received the best of care.

I will not say anything about the impressions which the capital made on me: such things may be experienced but cannot be described. I will only state that in general none of the many large cities which I had seen can be compared with Paris. I visited also Versailles and Saint-Cloud: they are veritable wonders of the world. On the place where the great wreck took place last May on the railroad, a chapel is being built, called Notre Dame aux Flammes. After seeing and admiring the rich treasures of art, though on a small scale, I directed my attention to the observation of the educational and religious life, which I tried to study closely. I attended the lectures at the Sorbonne on many days. I was present at the opening of the theological faculty, when their Dean, the Abbé Glaire, in a lecture lasting an hour and a half, was treating on the liberty of education, discussing all angles of this controversy touching the university and clergy. The audience was well mixed; the higher ranks of the clergy were unrepresented. I observed with interest that the Dean of the faculty before beginning his lecture went on his knees, intoning the "Veni creator, Deus qui Corda" and the Hail Mary, and the audience responded with loud voice. Similar prayers closed the lecture. A thing like this would be unheard of in a German university. In France, even in Paris, everything is different.

I became acquainted with Professors of the college of St. Nicolas and the seminary of St. Sulpice. In the college I attended a solemn examination of students and after dinner I was present at a literary discussion attended by archbishops, bishops and a distinguished group of visitors from the ranks of priests and laymen. A young priest, Father Legrand, a man of exceptional piety and education, proved a great help to me in many ways. He was teaching in the college, and he has travelled all over Italy and also over my lovely native country, Tyrol. He intends to go to Rome next July to receive there the Doctor diploma of theology, for this distinction cannot be conferred in France in a legal and canonical way. If he would on his

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return pass through our native country, he surely will pay you a visit.

A few days ago I received a next-door neighbor, Father Rosati, the Secretary of the Bishop of St. Louis in America, and papal delegate for the negotiation and conclusion of a concordat with the Republic of Haiti. He had labored for many years as missionary in various parts of America and for this reason he has first-hand knowledge of conditions of the country and its people. He gave me much information. The Vicar General, Father Brassac, tried several times to engage me for his superior, Bishop Purcell of Cincinnati. However, I kept my choice of place and position unreserved. I shall inform you of this choice and many other things after arrival in America. As far as I can judge from the way things have turned out all along, the Lord is with me. I expect that my first report from the New World will be received by you around the feast of the Purification. Meanwhile I recommend myself and my lovely work which I am about to undertake to the Protection of the Lord and to the pious prayers of all my friends and acquaintances.

This letter was first printed in the German original in the Catholic weekly, *Katholische Blätter aus Tirol*, Vol. I, 1843, p. 43. It was reprinted in the May, 1922, issue of the *Central-Blatt and Social Justice*, p. 53, and is now translated into English.

2. Letter, dated: New York, March 13, 1843

First Greetings to my Native Land from the New World! After an exceptionally long and stormy voyage I arrived finally on the first of this month in the harbor of New York. Permit me to subjoin this short account to the last, dated from Paris on the 27th of December of last year.

As I had announced, I left Paris on the 27th of December at 7 o'clock in the evening and stepped out of the bus on the next morning in the ancient capital of the Normandy, the industrious city of Rouen. I paid a short visit to the marvels and antiquities and continued my voyage to Havre on the same evening, and arrived there on the 29th in the morning. As you know, Havre is like Marseille, the chief port for French over-sea commerce. The harbor, an artificial creation, forms within its extension several basins which are crowded with hundreds of ships. The environs must create a beautiful aspect in Spring, when viewed from the sea, for they rise like an amphitheatre to a notable height and the slope is covered by gardens and nice country houses. I made use of my short stay to take a look at the marvel of the city and to make excursions into the surroundings.

On January 3 departure on the *Francois* I was made possible by the payment of 650 francs (\$150). On the first and second day the ship

sailed quite pleasantly despite somewhat contrary winds, and moved quickly forward. By that time we had already passed 30 miles beyond the capes of France and England and we were on the point of passing into the ocean. However, during the night of the 4th to the 5th a fierce storm broke loose which was to rage until the 11th. Seasickness set in and lasted for three days; it is a sort of migraine but not half as painful. The sickness will not return any more during the voyage, and I believe now that I am immune for the rest of my life from ever contracting it.

The course went backward instead of forward despite greatest exertions on the part of the ship's crew, so that on the 10th we came in sight of the English Cape Lizard near Falmouth. The barometer fell gradually off storm. The crew was tired to the utmost. The captain did not go aboard most of the time but watched on deck in torrential rain, or studied the sea chart, compass in hand. In despair he exclaimed now and then: *Jamais comme ça! La Manche! La Manche!* (Never like this. La Manche, the terrible coast of reefs and sand banks.) I remained undisturbed, though I often went to sleep fully convinced that I would wake up in the waves before long. But I was able to sleep quietly and dream of my old and new countries.

The sight of the English coast roused the general desire to take shelter in an English port and the captain decided to do so. Thereupon we entered the harbor of Plymouth on the 11th in the evening. There we found many other ships in refuge and cast anchor aside of an English warship of 84 guns called *The Thunderer*. Soon after I witnessed the most terrific storm sweeping over this district. You will have read in the newspapers of the havoc caused by it destroying ships and houses and killing people. Five of the ships which took refuge in the harbor, some on the left and some on the right, were torn off their anchor and were driven under our eyes on the rocks, where they were dashed to pieces, but no life was lost. Even the warship *The Thunderer* lost an anchor. This sight of havoc made a very painful impression on me. It was only as late as the 20th of January that we left Plymouth. Storms broke loose again and continued with short intervals to accompany us on the whole voyage.

As soon as we had reached the open sea, however, the captain as well as the crew did not pay much attention to the raging storms. Even when the waves swept across the deck, when the storm broke a mast, when the spring tide nipped like a canon shot the prow of the emergency boat dangling on a rope, this was taken as a joke and the captain showed it to me whilst he laughed at it. I myself became so accustomed to the storms that I missed them when occasionally the sea was quiet. The voyage, at all events, presented to us many marvelous phenomena of the ocean. Now and then we saw waterspouts or a beautiful halo surround-

ing the sun, rainbows in every direction and at any hour of the days, and so forth.

I finally arrived in New York without detriment to health despite the change of living during the voyage and the numerous storms at sea. On March 2 I handed Bishop John Hughes my recommendations. He received me most graciously and granted me not only the petition to say Mass but also granted the use of all faculties of a regular missionary for the extensive diocese. "Stay with us," he said, "I do not want to let you go away." I thanked him heartily and promised to stay until Easter, in case I could be of use. Then he discoursed on various matters, among others the Stigmatic Maria Moerl and the Lazari. Finally he appointed a guide to take me to the German missionaries. The nearest, and therefore the first whom I met was Father Rumpler, a Redemptorist from Alsace who is stationed since last August at the St. Nicholas Church built by Father Raffener. (Father Gabriel Rumpler was born in Obernay in Alsace on January 3, 1814, made his profession on November 3, 1833, arrived in America on March 7, 1841, and died in New Orleans on December 13, 1956. On August 21, 1842, Father Rumpler took charge of St. Nicholas' Church and the trustees promised to pay him monthly \$33.33. He had charge of the parish until April 8, 1844, when he took charge of the Church of the Holy Redeemer.)

This church is the only German Catholic church in the city of New York and counts 7,000 and according to Fr. Raffener even 11,000 parishioners. Father Rumpler, not having an assistant, contracted my full services. I could not resist and I had difficulty returning to the hotel to take away my belongings. That shows how greatly he needs help. In this way my first step upon landing was the work of a missionary. I was busy in the confessional and on the pulpit. The concourse of the people at Mass appears the greater, since barely one-seventh part of the parishioners have room in the church. These groups are swelled by others who come from great distances to go to confession for Sundays, and even during the week various smaller groups present themselves for reception of the sacraments. I never have witnessed such consoling eagerness in Europe. The people come, moved interiorly for want of spiritual consolation, and disregarded human consideration; therefore their confessions are accompanied with sighs and tears. The confessor is not hampered here in the least, for as a matter of course there is for him no need to get special faculties for *casus Episcopo reservatos*.

Last week I paid a visit to the other German missionaries in the neighborhood. Raffener is stationed a half hour's walk from this place, at Williamsburg on Long Island. I knew him only by name. I met him sitting before a fire in the basement of the church, where he had built a frame room and lives in patriarchal simplicity. You may imagine how we were mutually surprised. The

exchange of questions and answers has not yet been finished, although I have visited him four times and have stayed with him almost entire days. In his company I went to visit the third missionary, likewise a half hour's walk away, but in an opposite direction. He is a young Franciscan Friar whom the bishop had taken with him on his trip to Europe. His name is Zacharias Kunze, a native of Hungary. (Fr. Zachary Kunze came to America with a few other Franciscans at the urgent request of American bishops. He found German families scattered between 24th and 40th Streets. He built St. John's Church on 31st Street, which was dedicated September 20, 1840. On May 9, 1844, the cornerstone was laid for St. Francis Church on the same street and after completion Fr. Kunze took charge of this church until his sudden death in 1848. (Cf. Callahan, *Medieval Francis in Modern America*. New York, 1936, pp. 80-82)

The fourth missionary appeared uninvited upon the news of my arrival. He is a young Benedictine of St. Peter's Abbey in Salzburg named Balleis. He is stationed in Newark in the State of New Jersey, which belongs to the diocese of New York. I expect to pay him a visit this week. (Father Nicholas Balleis was born on November 22, 1808, at Salzburg, ordained November 27, 1831, arrived in America in 1836. He died on December 13, 1891, and from 1866 until his death he was pastor of St. Francis in Brooklyn, New York. In 1844, Father Balleis was pastor of St. Mary's Church, which he built; it had been blessed in April of 1842. (Cf. Enzlberger, *Schematismus* pp. 37, 332.)

All these men are very kind to me and do me many favors. Father Raffener and Rumpler gave me good insights into conditions, being very frank in their discussions. Since I am a stranger and yet possess the confidence of everybody I learned to look at things from different viewpoints. To complete my information I was given printed and handwritten books. You may conclude from this fact that the Dear Lord has favored me very much all along. From the very first moment of my missionary work I am guided by my own experience, and that of other persons, which is truly an abundant source that I can well utilize. You will pardon me for not giving details at the outset, but I think that I see things clearly in many ways. I shall strictly observe the principle to listen, to observe, to experience, to examine closely and then to make up my mind and if I see that good will comes of it, finally to speak up. I may assure you that many of the central ideas which motivated my decision have proved to be true.

The scarcity of German missionaries, and the eagerness on the part of bishops to recruit them and the German people to receive them, is far greater than I had anticipated. I expect with God's help to work and endure much. Up until now I have overcome without suffering many of the evil effects of the rapid changes of living conditions, as well as those of the incessant storms on the ocean. Nay, I feel myself even more healthy. At

Statistics of the Church in the United States in 1843

Dioceses	Bishops	Churches	Under construction	Missions without chapels	Students	Seminaries	Catholics	Pastors	Priests without curacies	Monasteries	Convents
Baltimore,	James Eccleston	70	1	21	64	5	80,000	39	31	5	3
Detroit,	Lefebvre	30	6	25	—	—	unknown	19	—	—	—
Cincinnati,	Purcell	45	15	20	12	1	50,000	45	12	—	3
Vincennes,	de la Hailandiere	27	10	29	17	1	25,000	29	5	—	3
Dubuque,	Loras	10	—	13	—	—	5,500	10	—	—	—
St. Louis,	Rosati	56	9	60	30	4	100,000	57	20	10	2
New Orleans,	Anton Blanc	42	—	22	12	1	160,000	40	40	4	1
Natchez,	Chanche	—	1	8	—	—	unknown	4	—	—	—
Charleston,	vacant	16	2	47	—	—	7,000	19	—	—	4
Nashville,	Miles	5	—	40	6	1	unknown	7	—	—	—
Mobile,	Porter	7	—	23	—	—	unknown	18	—	—	—
Richmond,	Whelan	9	3	5	13	13	6,000	7	—	—	—
New York,	Hughes	83	7	50	31	31	200,000	67	4	2	1
Boston,	Fenwick	35	5	48	—	—	unknown	34	—	—	—
Philadelphia,	Kenrick	93	—	—	—	—	unknown	57	4	—	—
Louisville,	Flaget	40	—	70	—	—	unknown	27	24	3	1

least I am more cheerful and composed in body and soul than I had been all along.

Next week Father Raffener will take a trip to Macoupin, a German Catholic settlement in the State of New Jersey on the border of Pennsylvania. He has founded this mission station with three others in the neighborhood and he pays a visit to them a few times during the year. During his absence I shall take care of his mission in Williamsburg. Some time later I shall release him and then I shall go via Philadelphia to Baltimore, where the bishops will assemble next May for a synod. In Baltimore I shall hand in my letters of recommendation and shall ask for faculties to preach missions to Germans in all states where no priests are stationed in residence. Thereby I shall give the people an opportunity to tend to their religious duties, at least in regard to their urgent needs. I am anxious to hear what Bishop Purcell of Cincinnati will say to me. I received in Paris a box to take to him and also a special recommendation, and at the same time I had to promise not to make final arrangements before I had spoken to him.

Since I surmise that in Baltimore my future will probably be defined, I intend to send you another report from that city towards the end of May. If, however, at that place no immediate and necessary change in my destination should take place, I intend to return to New York and from there to go up the Hudson to Utica and there during the summer months to do missionary work. Strong congregations of Germans have sprung up at that

town and vicinity and have been deprived of priests for a long time. When I am placed there, I will not be far from the large lakes and the Ohio River and half-ways to Cincinnati.

Do not forget me in the foreign land. Do me the pleasant favor of reporting to me occasionally your private wishes and news from home.

Postscript. On March the 14th I was to see Fr. Raffener for the fifth time, in the evening. He intends to hand over to me his mission: church, dwelling and all furniture, on account of his old age. I did not say yes or no, because this offer does not very well suit my plans. I promised to give him a definite answer after my return from Baltimore and the arrival of news from Europe. (Father John Stephen Raffener was born December 26, 1785, in Mals, Tyrol and was the first German priest in New York, from 1833 until his death in 1861. He was a highly educated priest and preached in six different languages. Op. cit., May 1922.)

Op. cit., Vol. I, 1843, p. 267; reprinted in op. cit., May 1922, p. 52.

3. Letter, dated: New York, April 5, 1843.

Bishop Purcell has sent a most friendly reply to my letter which I had addressed him. Here follows an extract from it as far as it has reference to my case:

Reverende et carissime Amice:

Multum quidem gaudeo de appulsu suo felici,

quamvis tamdiu dilato, ad has ora, Admodum Rev. Brassac multa mihi de Reverentia tua scripsit, quae libenter audivi. Sunt quidem in Ohio loca non pauca, praesertim vero Wilksville quae Tibi convenirent, ni fallor. Utinam et sine mora inspicere possis. Plura vero de his Deo favente in Baltimore colloquimur mense Mariae. Interim Tibi omnia fausta precans in Christo maneo Servus et Pater.

J. B. Purcell, Episc. Cincinnati.

(Translation: I am glad that you arrived safely on this shore despite some delay. Very Rev. Brassac wrote much about you which pleased me. There are not many places in Ohio, but Wilksville will no doubt suit you. Could you look it up just now. We will say more about it when we meet in Baltimore in May. Meanwhile, wishing you well in every regard, I am in Jesus Christ your servant and father.)

In the County (actually a settlement in Vinton County) Wilksville, mentioned in this letter, a landowner offers 2,000 acres of excellent wheat land to a priest who would settle there and minister to the people. This county (sic) is located in the vicinity of the Ohio River and has salt and iron factories and much water. Such offers are made quite frequently. In most cases, however, they are nothing but land speculations. The proprietor attracts thereby a number of prospective Catholic settlers, thereby the price of the uncultivated land, almost worthless in itself, rises enormously and the donor gains by his donation. Meanwhile the donee gains also a profit and the Catholics gain a resident priest.

This statistical survey (Cf. chart on p. 240) shows clearly the actual condition of the ecclesiastical needs of the Catholics of North America. The scarcity of priests appears the greater when you consider the numerous stations on which no chapel exists, yet a great number of Catholics are scattered there. This number of missions without chapels will be greater on the part of Germans if we compare their lot with the conditions of the Irish and French Catholics, and this is so for obvious reasons. It is impossible to give accurate figures of the numbers of Catholics because of the great mobility of settlers and the constant influx of immigrants. The estimate of one-and-a-half million Catholics may be taken as moderate.

Op. cit., Vol. II, 1843, p. 415; reprinted in op. cit., June 1922, p. 89.

Wilksville, offered to Fr. Inama in 1843, received a church in 1850; it was actually a settlement on Raccoon Creek, 4 miles from Wilksville. It never received a resident pastor and later was abandoned, when St. Mary's Church in the town of Wilksville was built. This congregation was a mixture of German and Irish counted in 1882 only 25 families with 130 souls. (*Schematismus*,

1882, p. 181) A few years later the name Wilksville disappeared and the Germans were incorporated into the parish of Minerton. Bishop James Joseph Hartley is somewhat misleading in giving the history of this old settlement in his *History of the Diocese of Columbus*, pp. 537-541.

4. Letter: dated, Williamsburg, May 15, (1843)

Since the 21st of last month I have been living in the basement of Father Raffener's church in Williamsburg, separated from New York only by a small and narrow channel of the ocean. The severe winter weather which was unusually cold and of long duration (even now it does not want to become warm and you hardly ever see a blooming tree) made the execution of my plans impossible. I shall stay here until Father Raffener will return. Last Tuesday I visited again the bishop to notify him that by that time my missionary services will be at a close. "Oh," he replied quickly, "that you could preach missions throughout my whole diocese!" There are numerous scattered German congregations which are anxiously waiting for a priest to hear confessions. Among others, the large congregation of Utica and Constableville have urgently requested a German priest to hear confession, since they have had no priest since last Fall." I expressed my grateful appreciation of the confidence placed in me and, moreover, promised to take charge of that mission for the next six months. He was perfectly satisfied with that arrangement and thereupon he discussed with me in a friendly and frank manner certain affairs of the diocese, although he was kept very busy, because in this continent the bishop himself has to shoulder the burden of administration, since there is neither a chapter nor a consistory, not even a diocesan chancery or archive. As a rule Bishops are acting as pastors of their cathedrals and receive the salary and stolar fees of pastors. Without support from Europe they would be penniless. It happened only last year that the Provincial Synod introduced the regulation that the bishop is entitled to collect a cathedraticum from the congregations. Bishop John Hughes, who has charge of the entire State of New York and the eastern part of New Jersey, is assisted only by a secretary who is also a pastor, and a Vicar General, likewise also an acting pastor and during the absence of the bishop also acting administrator. This condition explains why the different pastors receive extraordinary faculties. I consider it a real duty to comply with the wishes of the bishop and as soon as possible I shall make the trip to my new destination.

Utica, my future station, is located in the center of the State of New York, surrounded by the greatest wonders of nature and art. The longest canal and the longest railroad pass through the center of the city. I will be distant only a half day's

march from the greatest of waterfalls, Niagara Falls. Even nearer is located Ballston, famous for its mineral water. (Ballston Spa is located about 7 miles south of Saratoga Springs.) It is said that annually about 600,000 people resort at the place. This concourse is the reason that, where in 1794 only four block houses were standing in the woods, at present a flourishing city is spreading out in youthful beauty, twice as large as Innsbruck, located in a beautiful and very healthy valley surrounded with numerous villages which count more than 15,000 inhabitants. Utica counted in 1835, 13 churches, two of them Catholic (one for Germans and the other for Irish); it boasted of an academy (i.e., "girls' school"), a library and a chamber of commerce with extensive business, etc.

Believe me that I will like very much being stationed there. I have already been initiated into the difficulties of missionary work and know what attitude the Catholic priest has to take in regard to the Catholic and non-Catholic people. Many contacts are only personal, others are fleeting but pleasant, creating consolation and joy. For here the Catholics have learned by experience what it means to have to live without the ministry of a priest. I see every day how closely attached the Catholics are to their priests. Yet most prized is the freedom granted to the Church, restraining the civil authorities from interfering; and the extensive faculties which the missionary receives are much appreciated.

How cheerfully am I encouraged by the very name of Utica! I take a look at the map and am reading in the round the familiar names: Rome, Carthage, Syracuse, Athens, Troya and so forth and revert to the German names: Hamburg, Berlin, Amsterdam, Antwerp and so forth. I catch myself dreaming of another age and another world.

I shall write you the next time from Utica and among many things will surely tell you how many assistants I could afford to keep there. Their support would be assured. My little surplus of money has served to keep myself, nay, it has been even increased: thus the New Yorkers have rewarded my few services!

In conclusion some words about Williamsburg and the founder of this mission station, our excellent Landsmann Raffeiner. Williamsburg is located on Long Island, which breaks the brunt of the ocean waves and makes New York one of the largest ports and commercial centers of the world. Steam boats take people in two or three minutes from three points of the city of New York for three or six cents crossing and recrossing, day and night. Williamsburg and the neighboring Brooklyn rise three feet higher than the city on the opposite shore. The soil is fertile and the air pure. Since Brooklyn counts already more than 50,000 inhabitants, we may estimate that Williamsburg counts about 15,000, but the population is rapidly increasing.

Here Raffeiner founded three years ago a new German Catholic church, a quarter of an hour's walking distance from the shore. The church was blessed in 1841 on October 10. The foundation is of stone and the upper building is of frame, but so built that it can easily be enlarged by half. In the basement he took up his dwelling and placed there the sacristy and the school room. Adjoining the church is the cemetery and an extensive garden. The property and building cost \$4,000 or 10,000 gulden. He paid all these expenses partly from personal money and partly from loans. Everything is paid off except \$500. When this is paid, the congregation will have a church free of debt, a thing which happens rarely in this country and is considered a great benefit. Pew rent and offertory collections are to support priest and church. Such an income is so small, since the congregation consists only of about 70 families, that it only can satisfy a Raffeiner. Saving becomes a necessity in these conditions but only passionate calumny can charge him with avarice. Raffeiner enjoys a good reputation among all priests, and he is especially esteemed by the bishop who calls him the Patriarch of German missionaries.

His missionary excursions extend to the diocese of the States of New York, New Jersey, Pennsylvania, to the cities of Boston and New Orleans. Moreover, he intends neither to curtail nor to give up his work as long as the most necessary increase of young missionaries has made his services no longer needed. At any rate the present German congregation will count more than 1,000 souls within two years. During the last ten weeks twenty new houses of German Catholics have been built in this section. At the time the cornerstone was laid, only one house was to be found in this section; now there are fifty. It will not be long before the congregation will be financially in good condition, so that it will be able to maintain a school. Raffeiner does his utmost in instructing children, as far as advanced age and adverse conditions allow him to do.

Three times in the week he assembles children for catechism instruction at 7 o'clock in the evening, because they have to work during the day. His great attraction is teaching voice. The success of his work in that regard was revealed to me in New York in a striking way. How surprised I was to be greeted in the streets everywhere with: Praised be Jesus Christ! He has introduced this custom. In general the young people, especially young married couples, are excellent, truly pious and exemplary in their life. I speak from personal observation. During the week not much work needs to be done in the parish, yet there are always some little jobs to be attended to. Thus I had to hear some confessions and at Mass had to distribute Holy Communion to a few persons almost on every day. Here, just as in France, people receive holy Communion only during Mass. Confessions as a rule last longer, though they might

not be general confessions, for the people have an ardent desire to receive instruction and consolation and open their hearts without reserve. On the evenings of Wednesday and Friday I give catechism instruction at 7 o'clock, then I give instruction to young men of 18 years every evening from 8 to 9 o'clock as preparation for first reception of the sacraments. On Sundays there is great concert for confession and I am occupied the whole day. The schedule is: confession from 5 to 8, then low Mass. Then people bring their children or appeal to the priest about many things for direction and counsel. At 10 o'clock High Mass is celebrated. Here it is customary to celebrate two or even three Masses at places where only one priest is stationed. After services, which will often last until 12 o'clock, the priest may rest up. At 2 o'clock Christian doctrine instruction will begin, followed by Vespers, Litany and Benediction with the Blessed Sacrament. These functions last fully two hours. Conversations in the speaking room about various problems of private nature occupy the rest of the afternoon. Thus talking will come to an end in the evening and for the first time I feel completely tired.

Services in the morning and afternoon are conducted in a very devotional manner owing to the novel practice and the piety of the people. High Mass is sung in Latin Choral by a group of young people with fine voices and last a full hour. Moreover, people like long sermons; they can hardly ever become too long for them. Vespers are sung by the whole congregation according to the Roman Choral, and in a very beautiful manner. The people likewise sing the responses of the litany: the *Ora pro nobis*. Benediction will be given only once according to the French Ritual and the people sing the Latin responses following the *Tantum Ergo* and *Genitori*. For this reason the people use a special Vesper booklet with accompanying German translation. Singing is very much liked by the people and contributes in no small manner to the edification and attraction of divine services.

What I write here about the piety and exemplary life of the people refers only to the majority. The bad people stay away because there is no compulsion to attend services. Yet of this class some are converted daily through interior urge and throw off the bad leaven carried with them. Young married couples are a source of particular joy for pastors. The conjugal yoke is quite early bending under the sweet yoke of Jesus Christ. Their children will be most promising Catholics.

Now, in Utica I can expect to get much work to do. Indeed I feel within myself an urge and inexpressible joy to labor. I will be in my proper element just like the fish in water. I do not need to tell you that I am in good health. I kiss Your Reverence's hands and ask you for your blessing.

Op. cit., Vol. I, 1845, p. 440: reprinted in: op. cit., 1922, pp. 89-91.

(Continued from Page 235)

have been in the planning stage long enough. Here and there they have appeared in small groups and volunteered to give their services as teachers, nurses, doctors and catechists to various mission fields. But the program has been less effective than should be expected, for in many instances, these lay volunteers go to distant places with an abundance of good will for a very short period of time *and instead of training native leaders to take their places after they depart, they give their services directly to children and others who give no evidence of future leadership as priests, religious or lay apostles.*

"It is of paramount importance that laymen should understand the necessities of the Church in these countries and the many problems involved in meeting them. The Latin American countries, when *restored* to the ancient vigor of their Catholic life, should become a reservoir of spiritual energies for other parts of the world.

"The call is *first* addressed to the laymen of Latin America, for they, more than all others, must be convinced of the necessity to be united with their bishops, to pool their energies, and to establish in every diocese a central nucleus to which the volunteers coming from other countries will *add* the contribution of their work and their support.

"The task of the lay volunteers coming from abroad is to work under the direction of the local Ordinaries and in collaboration with diocesan and national organizations, in order to help train excellent and qualified leaders. *In no way shall they take the place of local leaders.*

"In Latin America there is strong class distinctions. The Clergy, according to the Spanish tradition, belong to the upper class. People there are either rich or poor: the middle class is almost non-existent, and it is for the Papal Volunteers to be the leaven, to stand between the wealthy and the destitute, and to bring them together. The volunteer who is, as the Holy Father says, 'spiritually and intellectually well-formed,' can stand between: he can talk to the wealthy man and to the poor man; he can help the wealthy help the poor. Because of the Communist conspiracy in Latin America, this break-through to the common man takes on new importance. We can not ignore the Holy Father's call."

Book Reviews

Received for Review

- Christianity Divided*—Protestant and Roman Catholic Theological Issues, edited by Daniel J. Callahan, Heiko A. Oberman, Daniel J. O'Hanlon, S.J. Sheed and Ward, N.Y. \$6.00.
- Englert, Clement C., C.S.S.R., *Catholics and Orthodox—Can They Unite?* Paulist Press, N.Y. 75c paperback.
- Kerwin, Jerome G., Ph.D., *Politics... Government... Catholics*. Paulist Press, N.Y. 75c paperback.
- Oraison, Marc, D.D., M.D., *Love or Constraint?* Translated by Una Morrissey, B.A. Paulist Press, N.Y. 95c paperback.

Reviews

- Grossouw, W. K., *Spirituality of the New Testament*. B. Herder Book Co. St. Louis, Mo. \$3.95.
- Paul-Marie of the Cross, O.C.D., *Spirituality of the Old Testament*, Vol. I. B. Herder Book Co., St. Louis, Mo. \$4.25.

SOME YEARS AGO B. Herder Book Company of St. Louis began publishing a magazine devoted to spirituality, *Cross and Crown*. It is under the direction of the Dominican Fathers of the Province of St. Albert the Great. Soon after, the *Cross and Crown* series of books, also devoted to spirituality, made its appearance. The two volumes being reviewed belong to this series and are volumes 18 and 19. While the titles are similar and at first glance would seem to show a relationship between these two books, they are not to be considered as a part of a series on the spirituality of the Sacred Scriptures. The authors are not writing from the same viewpoint and they did not compose their books with the thought of completing one or the other. These are two separate and distinct books brought together by the *Cross and Crown* Series of Spirituality, since they fulfill the purpose of this series.

Books on the spirituality of the Bible are indications of the modern trends in the study of God's written word. Several decades ago Catholic scholars were writing on critical problems, on the historicity and the authenticity of the books of the Old and New Testaments, and on the apologetic value of texts from Sacred Scripture. Today the spiritual and supernatural value as well as the unfolding of the divine plan for the salvation of men found in the inspired pages of the Bible forms the subject matter of many books. Among them we list the two now being reviewed. They fulfill the wish of the late Pius XII who asked commentators of the Sacred Letters and seminary professors to "set forth in particular the theological doctrines in faith and morals of the individual books or texts... Thus the Divine Letters will become... a pure and never-failing source of spiritual life."

Father Grossouw is from Amsterdam originally; at present he is teaching New Testament Exegesis and Biblical Greek at the Catholic University of Nijmegen in Holland. He is a doctor of Sacred Scripture. His

book, written in Dutch and now presented in English through the labors of Father Martin W. Schoenberg, O.S.C., is divided into three parts. The first part considers the spirituality of the Synoptic Gospels, that is, of Matthew, Mark and Luke. In the second part the Pauline Epistles are examined and in the third part the fourth gospel, that of St. John. The over-all purpose of the book is to present the spiritual riches of the Scriptures to Catholics in order that their Catholic life may develop and grow in Christ. "The foremost source of our Christian spirituality is the Bible. The nucleus of our Catholic piety has been borne and is still being borne by God's own word in the Scriptures." It is particularly in relation to the liturgical life of the Catholic that an appreciation of the spirituality of the Bible, and especially the New Testament, is needed. Father Grossouw develops the various topics of the New Testament as befits the daily needs of the Catholic, and especially as befits his liturgical needs.

These subjects or "leading themes" as the author calls them are divided, as we have seen, into three parts. Under the heading of The Synoptic Gospels we find discussed: a) The Father in heaven; b) The Coming of the Kingdom; c) The Ethics of the Sermon on the Mount; d) The two Commandments; e) Self-denial according to the Gospels; f) Serenity of Soul. In part two where the Pauline Epistles are examined we find the following themes: a) Paul's Conversion; b) The Concept of Sin; c) Homo Religiosus; d) Flesh and Spirit; e) Faith Informed by Charity; f) The Church. The third and last part, St. John's Gospel, has the following topics: a) Godliness; b) Sacramental Symbols; c) Again: Faith and Love.

No one is more aware of the limitations of the selection of these topics than Father Grossouw. "The nature of this selection was determined more by the importance which the New Testament itself attributes to some ideas than by the pertinence of these ideas for our day, although their practical usefulness was constantly kept in mind. Looked at in this way, the spirituality of the New Testament does not coincide completely with the Catholic piety of the present moment." Thus, for example, the author excuses himself for not treating of the Blessed Virgin Mary.

It is hard to give an impression of this book. That there are many excellent passages on the spiritual life cannot be denied. Yet this reviewer finished reading the book with the feeling that something was missing. Perhaps the clue is given by the author himself. In a footnote in the Introduction he remarks that "the word 'spirituality' is an expression which is vague, but in vogue." This vagueness, it would seem, is precisely what characterizes his book; the title "Spirituality of the New Testament" carries with it this same note of vagueness, and as the book is read, there is always the feeling of a missing note. This may be no more than one's own subjective viewpoint; it is however a very definite one as far as this reviewer is concerned.

The value of this book then would seem to be more in the individual treatment of the "leading themes" than in the treatment of the spirituality of the New Testament. Retreat masters, religious who are trying to deepen their appreciation of the spiritual life, as well as scriptural professors, will find excellent material for conferences, spiritual reading and explanations of the spiritual themes of the New Testament. But the book should not be read with the thought of discovering a "short cut" to the understanding of the spirituality of the New Testament.

The Spirituality of the Old Testament is the first of three volumes on the Old Testament as a source of the spiritual life. The author is a Carmelite and has studied at the Sorbonne as well as the Institut Catholique in France. The book was written originally in French and the translation is the work of Miss Elizabeth McCage of Montreal, Canada. No one denies the opening remarks of the Introduction: "The inestimable theological and spiritual treasures of the Old Testament have been neglected for too long a time, but our age is rediscovering them." This book is a proof of the reopening of the spiritual riches of the Old Testament. The specific treasure that the author intends to present in this the first volume of the projected three-volume series is stated in these words: "Tradition asserts that each testament sheds light on the other and their viewpoints complete each other. This is especially evident on the plane of essential values; these, therefore, are brought into focus in Part I of our book."

The "essential values" spoken of by the author in the above quotation are developed under the particular title of "God and the Soul." Three basic themes are found: the gradual self-revelation of God to man; the soul and its relation to God; and finally the great commandment of love whereby God brings man into union with Himself. These three thoughts reach their completion in the New Testament, for Jesus Christ is the perfect revelation of God, the soul reaches the climax of its relations to God in and through the Incarnate Word, and the commandment of love is perfected to include the love of all men as Jesus Christ loved them.

Since this book is but one part of the author's concept of the spirituality of the Old Testament, any one attempting to judge it should keep this in mind. As was said above with regard to the title of the first book reviewed, the term "spirituality" is vague. The French title is clearer and better: *L'ancien Testament, source de vie spirituelle*. This is precisely what the author is treating and the avoidance of the term spirituality gives better indication of what the Old Testament is.

The treatment of the three basic themes is careful and thorough, if not detailed. There is more satisfaction in reading this volume on spirituality in the Bible than in the reading of the volume discussed in the first part of this review. Again, this may be nothing more than a subjective reaction. It must be admitted however, that in some ways it is easier to write on the Old Testament as a source of our spiritual life than on the New Testament. For one thing, the spiritual themes in the Old Testament are simpler and less perfect than those in the New Testament.

These two books fulfill a need in the understanding of the Scriptures as a source of the spiritual life. They are far from the last word, but they do help in the realization of the spiritual nature and stature of the written word of God. Too many are inclined to overlook this value of the Bible. Too often it is read as history, or as literature; too often it is used as a source book for texts to defend a particular religious belief. It is to be hoped that these books will stimulate the reading and study of Sacred Scripture for its spiritual worth and profit. After all, Christ came to unite men to God, to give them the divine life, and where can the means be found in a better, more concrete, more profound way than in the sacred writings?

G. H. GUYOT, C.M.

Suenens, Most Rev. Leon-Joseph, *Love and Control*. Translated by George J. Robinson. The Newman Press, Westminster, Maryland: 1961. Pp. vi, 300. \$3.25.

Love and Control gives us a Christian approach to sex and love in contemporary times. Part One circumscribes the crucial problem of sex and its proper use in accordance with Christian thought and doctrine. The second part of the book concerns what needs to be done and encompasses the roles to be played by priests, doctors, university people and scientists, parents, educators, and Catholic organizations in effecting the Christian solution to the problem. This is an excellent approach.

Contemporary thought confuses sex with love and in reality deals with sex under the very limited aspect of the sex act. Suenens clarifies this misunderstanding by pointing out that "love" is a word used today to cover up disgraceful conduct in selfishness, impurity, adultery, etc. Of course, the dimensions of love go far beyond the sex act, which is but one expression of the underlying love between husband and wife. Love, too, goes beyond marriage until it encompasses God, who is love, and the love of man for other men.

One must understand, as the Bishop points out, that today's prevalent opinions are based on what has been called "free love" ethics. Under this view man's good demands that he have the right to the physical sex act without any limitations. Couched in moral terms, to the utter confusion of almost everyone, this means simply that the virtue of chastity, indissoluble marriage, and marital fidelity are evil. Furthermore divorce, contraceptive birth control, direct abortions, etc., are morally good according to the "free love" ethics. Such a philosophical platform coupled with the modern world's frenzied search for comfort and material pleasure explains, in large part, today's premarital, marital, and post-marital acrobatics.

The author continues his analysis in a forceful manner and after diagnosing contemporary attitudes he "bells the cat" in Part Two. He demonstrates that contemporary Neo-Malthusianism is a cross between the pessimistic ideas of Malthus on population growth and the production of food, and the notion of man's absolute right to love without restrictions. The advocates of "free love" reject Parson Malthus' call for a moral

control of births by continence. Of course, the liberalism of the 19th century rejected all control by any social laws or institutions. The use of sex was subject only to "private interpretation," without any religious coloring at all.

Bishop Suenens shows how these ideas have wreaked havoc with marriage. The bond of marriage is no longer permanent because it inhibits "free love." Children further inhibit "free love," therefore, so contraceptives permitting pleasure in the sex act but preventing the God-given sex power from procreating new life are put forth as moral means by many contemporaries. Since contraceptives often fail, direct abortion is legalized, as in Japan. Sterilization, permanent or temporary, becomes "fashionable" among the people.

In order that the sex power, more like a tiger than a kitten, be controlled, man must know what to think and then how to act upon this knowledge. Control of reproduction is absolute in brute animals by reason of the estrogen cycle. Human beings, as Suenens points out, must learn to control themselves. Control before marriage, during marriage, and after marriage. Grace and knowledge are needed to achieve this control.

According to Bishop Suenens this crucial problem for mankind is not being solved by Christians. It is imperative that Christian leaders be instructed to handle various aspects of the problem. When Christians live in an atmosphere sans births or control, the situation becomes intolerable if they do not have the necessary formation that only a Christian approach can give. The author also points out that considerable leakage in the Church is due to the uncontrol of the sex power; this means that contemporary Christians in large numbers are accepting contemporary indoctrination from the burgeoning literature available.

In order to bring about a truly Christian sexology, the author advocates the founding of Christian centers of sexology at our universities, as well as the forming of associations of Christian doctors and scientists. In short, Suenens says the problem has grown out of hand and that we are obliged to bring it to Christ for its solution. Naturally, there is a time and place for everything, and it is now, but not everyone should plunge into the problems without adequate formation. This could aggravate the situation in one's personal life as well as for the others who need and are seeking a Christian solution.

Love and Control may be used advantageously by Catholics in all walks of life. An occasional footnote would help the American reader of this book: for example, on pp. 35-36 the translator writes without clarification, "civil marriage," so far as a baptized person is concerned, is valid only as the civil formalization of a religious ceremony and has no other validity." This is confusing for two reasons: it doesn't apply to the United States where the religious ceremony is recognized by the State, and secondly, two baptized Protestants married by civil authority are validly (and legitimately) married in the eyes of the Church, all things being in order, i.e., no invalidating impediments, etc.

Christian planning clinics, as offered by the Bishop, are needed to diffuse, among other things, the true

notions of love, the basic purposes of the sex power, the correct moral use of the marriage act, and the training of children in these matters from a moral point of view. Furthermore, these planning centers, staffed by informed people, could meet any local situations which arise from time to time.

The ill-advised modesty on the part of parents (and other good people) in matters of sexual expression and control helps us not one iota. As Bishop Suenens points out, we are involved and it is our duty to ransom the time. This book will aid the Catholic organizations and organizations of Catholic professional people in doing just that—if it be read, followed by action, and developed on all levels.

HARVEY J. JOHNSON

Leo XIII and the Modern World. Edited by Edward T. Gargan. Sheed and Ward, New York: 1961. Pp. 246. \$4.50

Leo XIII, the spare Italian aristocrat whose reign of twenty-five years edged into the twentieth century for the three years it missed in spanning the last quarter of the nineteenth, has ten separate spotlights played upon his career in this book. It is founded on a symposium of 1960 which commemorated the sesquicentennial of the birth of the future pope in 1810. Eight of the writers are Catholic. Though three of the ten were not born in the United States, all save Archbishop Egidio Vagnozzi, the present Apostolic Delegate, are permanent residents. Hence the treatments stress this country more than "the Modern World."

In the symposium each participant focused on a particular phase of the pontificate of the "first modern pope." Raymond H. Schmandt of Loyola University in Chicago supplies the composite of the life of Joachim Pecci. How the future pope profited from his own mistakes! Less than mediocre as the representative of the Papal States to the Belgium of the 1840's, Leo XIII came to be hailed as a master diplomat.

Kenneth Scott Latourette never mentions Leo XIII by name. The reinvigoration he sees in nineteenth century Protestantism has a familiar ring in the heightened participation of the laity in the Catholic Church of today. The Jesuit Eric McDermott's discussion of Leo's decision regarding Anglican orders was decidedly interesting. However, it was strange to find no reference to the like conclusion reached by Peter Richard Kenrick fifty years before in *The Validity of Anglican Ordinations* (Philadelphia, 1841).

The Reverend Thomas T. McAvoy of Notre Dame University was realistic in pointing out that Leo had little opportunity of knowing about the Church in the United States before his election in 1878. Furthermore, Father McAvoy (inept proof-reading permitted "Macavoy" to head all the pages of his article) pointed out that the final word cannot be uttered about this pontificate until the next century, due to the hundred-year reservation on inspection of Vatican documents. This, then, probably is the final appraisal of Leo XIII in English until these sources are available. Citations and notes in this book are at the end of each treatment,

seemingly the ideal compromise. Those seeking material for additional reading have the answer in the sixteen pages of bibliography compiled by Schmandt and Edward T. Gargan, editor of the work.

PETER J. RAHILL, PH.D.

Ward, Leo R., C.S.C., *God and World Order*. B. Herder, St. Louis: 1961. Pp. 222. \$4.00.

A significant note of any work in philosophy is its ability to ask the right questions and *God and World Order* does this. It asks whether nature—nature in man and nature in “nature”—is tending toward ends, and whether nature is guided by any mind. These questions are significant for many reasons: they are fruitful, and they lead to other questions. Does man really find meaning in the universe, or does he impose meanings *ad libitum* on it? Has life any meaning—*can* it have any meaning? Is nature itself “purposive,” intelligently directing itself to ends? Does it really take a mind to direct to an end, or could it be done by some kind of natural automation? Obviously these questions are significant too because of their universality of consideration. Certain concepts entwine themselves through all philosophical thought, and whether the writer’s attitude toward them is positive or negative they must be considered. Finality in man and the universe is one of these concepts. Again, contemporary discussion and awareness of present needs contribute to the significance of a question under discussion by a philosopher. This does not say that Father Ward is motivated by purely pragmatic ends, but he is quick to realize that “nature” plays the major role in the speculative philosophy of contemporary American Naturalism, where the questions “What is being” and “What is nature” are looked upon as identical. But justification of choice of problem need not stop here. In psychology man is viewed as separated from nature. Since Descartes there is a subject-object relationship and man has lost contact with nature—nature is taken as object and one must gain power over it. How then does man regain association with nature? In social analysis, since Marx, the world has become a complex, not of things, but of processes. So nature becomes not a thing but an interconnected process and natural philosophy is disposed of. But, nature in man and nature in “nature,” made by mind or made by no mind, is made for meaning. Events and doctrines, whether scientific, philosophical or political, that seem to reduce man to cosmic meaninglessness are hard on him: “... perhaps he is too proud, too fond of an inflated ego, too much the peacock. But there he is, a something that needs cosmic support and cosmic balm.”

To answer the questions posed, Father Ward employs historical analysis, but his aim is not merely the repetition of what men say, but an attempt to discover the truth about things. The history of philosophy becomes his laboratory. He affords a panorama of proffered solutions, but admits that it would be impossible for one volume to state in final fool-proof detail the replies of all Western philosophy. Unfortunately this technique is both the strength and the gravamen of his work. For example, he finds the note of finality in

both Plato and Aristotle, irrespective of the fact that Aristotle explicitly denies its presence in Plato and irrespective of the difficulty that the two are speaking a different language when they use the terms “good” or even “God.” Again, is it legitimate to ask the same question of Descartes the rationalist, of Hume the empiricist, of Darwin the scientist, of McDougall the psychologist, of Dewey the naturalist and expect to get an answer that is significant to our frame of reference? Does not the question we ask and the person to whom it is directed determine the kind of answer we will receive? A philosophical question is not satisfied with a scientific answer. Can the scientist prove human freedom from the indeterminacy principle in matter? McDougall’s fifteen years of experimenting on white rats does not convince this reader philosophically of finality in man. Again, Dewey’s limitation of philosophy to the “practical” vitiates the meaning of any answer he would give to the speculative problem of finality.

This is not the kind of book that will rock the philosophic world, but it does treat a problem of contemporary interest where not too much has been done by the Catholic philosopher, and in this it is most valuable. But to whom is this work directed? To the professional scholar? If so the documentation is inadequate and the authors cited as interpreters of the philosophers are diametrically opposed on the meanings of the texts cited. Is it directed to the student of philosophy? If so a simple account of a philosopher’s position is not enough, for here the student is forced into eclecticism. What influence does one thinker on finality exert upon another? Is there an interdependence of two thinkers? Perhaps the problem of linkage between thinkers is only semantic; could these semantic difficulties be spelled out more clearly? The main problems treated by the text are clearly stated, but there are answers given some subsidiary problems where the question is not clearly stated and their relevance to the main questions is not at all obvious. Nevertheless the work does answer a present day need, the questions asked are anything but naive, and their treatment points up the fact that man “... is engaged in a kind of death struggle with life, and he is asking and must go on asking about possible direction in nature, and about the possible fundamental meaning of life.”

DONALD DAMHORST

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Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

65th ANNUAL CONVENTION OF ILLINOIS BRANCH

A SMALL BUT DEDICATED group of delegates assembled in St. Mary's Parish, Carlyle, for the 65th annual convention of the Catholic Union of Illinois, October 27-29. Rev. Joseph A. Duehren, pastor of St. Mary's, and his parishioners accorded the delegates a warm hospitality. Father Duehren spoke appreciatively in his address of welcome to the delegates after the Mass of Requiem for deceased members on Saturday morning. The parishioners were represented by Mr. Louis Bach, president of the local Holy Name Society, and Mrs. Winifred Osborn, president of St. Mary's Sodality.

Frank discussion of organizational problems took place during the business meetings on Saturday morning and afternoon. These sessions were preceded by a joint meeting with the delegates of the Illinois League of the NCWU which was convening in annual session for the 43rd time. President Premo Baracani served as chairman at the joint meeting and also at all business sessions.

President Baracani announced that a semiannual meeting of all the officers will be held in Springfield on the first Sunday after Easter in 1962. It is hoped that this additional meeting will bring about a more effective implementation of the Catholic Union's program of activities. Efforts will be made to contact affiliated societies at more frequent intervals. The Central Union

of Illinois has splendid traditions which, it is hoped, will help to revive interest in the organization and its program throughout the state.

On Saturday night the men and women delegates enjoyed a delicious dinner prepared by the industrious women of St. Mary's. Two addresses were given on this occasion: the one by Mrs. Rose Rohman, honorary president of the NCWU, and the other by Rt. Rev. Msgr. Victor T. Suren of St. Louis. Mrs. Rohman, who had recently recovered from a serious illness, admonished the women to be judicious in their choice of leaders. She stated that the success or failure of any organization is often directly determined by the type of leaders chosen by the members.

Monsignor Suren discoursed at some length on the new encyclical of Pope John XXIII, *Mater et Magistra*. It was very obvious by the attention given him that members of our organization are still vitally interested in the Social Question in all of its ramifications. The Central Verein has always used the papal encyclicals as guide posts from which it has taken its direction in its thinking and programming on social matters.

The climax of the convention was attained with High Mass on Sunday, the Feast of Christ the King. Father Duehren, celebrant of the Mass, addressed a part of his sermon to the delegates. A luncheon after



The above picture shows the officers of the Catholic Union of Missouri presenting a Spiritual Bouquet to His Eminence Joseph Cardinal Ritter, on behalf of the Catholic Central Union (Verein) of America. The presentation was made at the Chancery Office on October 19, 1961, in St. Louis, Mo.

In the picture with His Eminence are, from left to right, Mr. Herman J. Kohnen, Recording Secretary; Mr. Edwin F. Debrecht, Office Manager, Central Bureau; Mr. Frank J. Weber, President, Catholic Union of Mo.; Mr. Cyril J. Furrer, member of Social Action Committee; Mr. Fred J. Grumich, Corresponding and Financial Secretary; and Mr. Raymond T. Percich, Treasurer.

The presentation was made by the Missouri group as the personal representatives of President Richard F. Hemmerlein. The Spiritual Bouquet offering included: Holy Masses offered, 466; Holy Masses attended, 938; Holy Communions, 1,008; Visits to the Blessed Sacrament, 671; Rosaries, 1,306; Ejaculations, 4,745.

the Mass concluded the convention activities on a very happy note.

Mr. Premo Baracani was again elected president. He will be assisted by the following officers during the ensuing year: John Heinz of Quincy and Ferd Foppe of Breese, vice presidents; Fred A. Gilson of Chicago, recording and financial secretary; Joseph Frericks of Quincy, treasurer. His Excellency the Most Rev. Albert R. Zuroweste, Bishop of Belleville, is Episcopal Protector of the Catholic Union, while the Very Rev. Matthias Fisher of Chicago serves as Commissarius.

District and Branch Activities

Texas

THE FALL MEETING of the North District of the Catholic State League of Texas was held in Muenster on Sunday, October 1. Benediction of the Most Blessed Sacrament, imparted by Father Alcuin Kubis, O.S.B., inaugurated the afternoon's activities.

At the business meeting which was held in the local public school auditorium, delegates from the following affiliated societies answered the roll call: Denison, Pilot Point, Lindsay, Muenster, Windthorst, Scotland, Rhineland and Dallas. In the absence of Mr. E. A. Hoss, president of the North District who was detained by illness, Mr. Robert Wolff of Muenster, served as chairman. Bishop Gorman of Dallas and his Auxiliary, Bishop Dangelmayr, acknowledged their invitations to the meeting, but expressed their regrets at their inability to attend. The clergy was represented on this occasion by four priests. The following officers of the State Branch were present: Mr. Nick Block of Lindsay, past president of the Catholic State League; Mrs. Stephen Marturano of Temple, president of the Women's Section; Mr. Edward M. Dausin of San Antonio, secretary of the Catholic Life Insurance Union; Miss Patty Schroeder of Windthorst, secretary of the League's Youth Section. Also present were Mr. and Mrs. Joseph Kraus, vice-presidents of the Catholic

Central Union and the National Catholic Women's Union respectively.

The delegates heard brief reports of both the national and State Branch conventions. They were urged to study the resolutions adopted at both conclaves. Appropriate entertainment was provided by the students of Sacred Heart School.

At the conclusion of their respective business sessions, the men, women and youth delegates assembled for a special youth rally at which Miss Patty Schroeder presided. The address on this occasion was delivered by Mr. Lawrence Stenger of Denison, who spoke on "The Responsibilities of Parents and Their Children." A panel, comprising James Poirot of Windthorst, James Zimmerer of Lindsay and Kathleen Maganon of Muenster, discussed some of the serious problems confronting our young people today. Immediately after the youth meeting refreshments were served to the delegates and a social hour was provided for their entertainment.

Mrs. Andrew Roewe, Jr., of Windthorst, is secretary of the North District.

Annual Missouri State Convention

PLEASANT AUTUMN WEATHER smiled on the occasion of the 69th annual convention of the Catholic Union and the 44th annual convention of the Catholic Women's Union which convened in Hermann, Mo., between October 7 and 9, 1961, at St. George's Parish where the Rev. Laurin Buzynski, O.F.M., pastor, and his parishioners served as gracious hosts.

Following the opening Mass at 7:45 A.M. which was celebrated for the living members of the Central Union by Rev. Walter J. Fuchs, pastor of the Immaculate Conception Church, Dardenne, who is moderator of the Catholic Union of Missouri, the convention formally opened at 9:30 A.M. with joint sessions of the men's and women's Branches in St. George's high school auditorium. Father Buzynski gave the invocation and a brief welcoming address to the delegates. The Honorable Hugo Blumer, Mayor of Hermann and the Honorable Homer Helmich, president of the Hermann Chamber of Commerce, expressed their pleasure in having the convention in Hermann. Mr. Harold Schaumberg, chairman of the local convention committee, greeted the delegates and expressed his appreciation to the delegates of the host parish and Father Buzynski for their fine cooperation in helping work out convention arrangements. Mr. Frank J. Weber, president of the Catholic Union of Missouri and Mrs. Theresa Schroeder, president of the Catholic Women's Union, delivered their presidential messages and particularly reminded the delegates of the forthcoming national convention that is to be held in St. Louis between August 3 and August 8, 1962.

Mr. Edwin F. Debrecht, on behalf of the Catholic Union of Missouri, and Miss Gertrude Williams of the Catholic Women's Union, gave very vivid and interesting reports on the recent national convention. Special tribute was paid to Mr. Joseph Pott, state chairman of the Central Bureau Assistance Fund and to the members

of his committee, for their outstanding efforts which resulted in the collection of \$1,150.00 for the Central Bureau.

The Saturday afternoon session featured a talk by Mr. Omer J. Dames, a Missouri State Representative, who drew on his experience and keen insight into legislative problems and legislative processes as he discussed "Legislation, Its Representatives and Legislative Procedures." Mr. Andrew Hustedde's report for the Credit Union Committee indicated the excellent progress being made by this committee. A mid-afternoon recess period was devoted to a tour of Hermann, Missouri, homes and the wineries which at one time were very extensive and widely known. The wine cellars are now being utilized for mushroom production.

At the joint session of the delegates on Saturday evening Dr. Don A. Livingston of the Central Bureau delivered an address entitled "Reflections on the Central Bureau," in which he discussed past achievements and the future challenges of the Bureau in the social apostolate.

After a business session and meetings of the Resolutions and other committees beginning at 9:00 A.M. Sunday morning, the delegates assembled and proceeded in a procession to St. George's Church for a Solemn Pontifical High Mass which was celebrated at 11:00 A.M. by His Excellency, the Most Reverend Joseph M. Marling, D.D., Bishop of Jefferson City. The Rev. Alexis Pruemmer, O.F.M., was deacon of this Mass; Rev. Miles Kowsky, O.F.M., subdeacon; and Rev. Laurin Buzynski, O.F.M., archpriest. The Rev. Engelbert Bienek, O.F.M. and Rev. Walter A. Fuchs served as deacons of honor to His Excellency. The Rev. Henry F. Schuermann, Ph.D., S.T.D., pastor of Our Lady of Sorrows Parish in St. Louis, preached an inspiring sermon on the motto of the convention "Know how to build with quiet perseverance and untiring endeavor the conditions for better times, healthier, more just, more secure," which is an excerpt from the 1960 Christmas message of Pope John XXIII.

The convention banquet was memorable not only for the delicious food prepared by the ladies of St. George's Parish but also for the excellent program which followed the banquet. Mr. Bernard J. Gassel, past president of the Catholic Union of Missouri served as toastmaster and introduced the distinguished speaker Rt Rev. Msgr. Victor T. Suren, who is presently serving as advisor to the Central Bureau. Msgr. Suren spoke forcefully and with an informed understanding of the recent encyclical *Mater et Magistra* of Pope John XXIII. He showed quite clearly and comprehensively how *Mater et Magistra* represents an extension and new application of the social doctrine of the Church as expressed in previous encyclicals, *Rerum Novarum* and *Quadragesimo Anno*. The delegates on Sunday evening were quite impressed by a dramatization of Our Lady's apparition to the Portuguese children at Fatima. During this portrayal there was a recitation of the Living Rosary. Father Eckelkamp then gave a short homily on the Rosary showing how it is the most potent weapon we have to restore people to the spirit of prayer and penance. At the Sunday evening session there was a very interesting illustrated lecture

on the health of the sick that concerned the mission activities of the Daughters of Mary.

The High Mass on Monday morning was celebrated by the Rt. Rev. Anthony T. Strauss for the deceased members of the Catholic Union of Missouri and the NCWU, Missouri Branch.

The resolutions adopted by the convention were on the following subjects: Our Holy Father, Our Hierarchy in the State of Missouri, Our Episcopal Protector, His Eminence Joseph E. Ritter, *Mater et Magistra*, the Beatification of Father Kolping, Opposition to the admission of Red China to the United Nations, Our Stand on Anti Anti-Communism, Antidote to Student Rioting, Federal Aid to Education, Problems to be considered in the revision of the State Constitution at the Constitutional Convention of 1962, Fundamental Principles and the True Christian Philosophy of the Credit Union Movement.

At the farewell luncheon on Monday the Rt. Rev. Msgr. A. T. Strauss, spiritual director of the NCWU, Missouri Branch, and the Rev. Alphonse Hoegen, pastor of Immaculate Conception Parish, Loose Creek, gave some appealing reminiscences on previous state conventions, especially those held at Hermann. Father Buzynski, in his concluding remarks to the members of the convention complimented the delegates for their accomplishments and the zealous spirit that they had manifested throughout the convention.

Among the officers elected for the coming year are Mr. Frank J. Weber, president; Mr. Wm. G. Ahillen, vice president; Mr. Fred J. Grumuch, corresponding and financial secretary; Mr. Herman J. Kohnen, recording secretary and Mr. Raymond T. Persich, treasurer.

Annual New York State Convention

FOR THE SEVENTH TIME during the past eleven years Syracuse was host to the annual gathering of the State Branch, August 25-30, 1961. There were fifty-six official delegates and one guest in attendance at the convention which had its headquarters at the Hotel Syracuse.

The joint opening session met on Friday evening in the hotel ballroom with Chairman Andrew P. Reschke of the local committee presiding. Rev. Pius Schaefer, O.F.M., C., spiritual advisor of the Syracuse Branch, delivered the invocation that was followed by the singing of the National Anthem and the Pledge of Allegiance to the Flag. Welcoming addresses were given by Chairman Reschke and by Mrs. Martha Hemmerlein, co-chairman.

State President, Wm. G. Wittmann of Rochester, sounded the convention keynote in his annual message, reviewed last year's activities and submitted a program for the coming year. He especially recommended prayers for the success of the forthcoming ecumenical council and encouraged a more widespread, intensive study of the timely encyclical *Mater et Magistra* so that Christian principles may be brought to bear on the social problems of our day. He also strongly urged the strengthening of our membership, increased moral

and financial support for the Central Bureau and intensified promotion of Social Action Memberships and continued assistance to the endeavors of the youth union. These and several other specific recommendations in the president's message were referred to the respective convention committees.

Saturday's program opened with a Memorial Mass for deceased members that was celebrated by the Rev. Francis J. Buechler, our state spiritual advisor, at Immaculate Conception Cathedral. After the opening of the ensuing business session President Wittmann called on the Credentials Committee for its report and messages were read from the Apostolic Delegate, Cardinal Spellman, Archbishop Rummel of New Orleans, and from the Bishops of Buffalo, Rochester, Rockville Center and Syracuse. The reports of the general secretary and treasurer, the ways and means committee, the press and printing committee, and the constitution committee were presented and approved by the delegates. The new societies committee reported the recent affiliation of the Knights of St. John Commandery No. 369 of Syracuse. Chairman Joseph H. Gervais of the credit union committee stated in his report that existing parish credit unions, two in Rochester and one in Brooklyn, were operating very satisfactorily. National President Richard F. Hemmerlein was pleased to announce that to date the New York State Branch has enrolled a larger number of Social Action members than any other State Branch. There are sixty-two Social Action members from New York out of the total enrollment of 131.

At the Saturday afternoon session Mr. Peter J. M. Clute of Schenectady, submitted a detailed report of the work of the legislative committee, covering activities of the state legislature and in the Congress of the past year, with particular emphasis on legislation affecting social welfare, youth, education, obscene literature, objectionable movies, domestic relations, labor and the social question. Among the officers presented by the slate of the nominating committee and elected for the ensuing year were: spiritual advisor, Rev. Francis J. Buechler of Albany; president, L. Frank Mitter, Troy; vice presidents: W. F. Hemmerlein, Syracuse and J. A. Stettner, Schenectady and G. Tracy of Brooklyn, and Miss M. A. Wehner, Poughkeepsie; general secretary, Peter J. M. Clute, Schenectady; recording secretary, Joseph H. Gervais, Rochester; treasurer, Andrew P. Reschke, Syracuse.

Condensed convention resolutions were presented by the resolutions committee on the following topics: 1) Our Holy Father, 2) *Mater et Magistra*, 3) the Social Question, 4) the Labor Question, 5) the Farm Question, 6) Aid to Schools, 7) the World Crisis, 8) Beatification Causes of Bishop John N. Neumann, Father Adolph Kolping and Bishop Nils Stenson, 9) Our Episcopal Protector, His Eminence Cardinal Joseph Ritter.

An invitation was extended to hold the 1962 state convention in Albany over the Labor Day weekend with headquarters in the Dewitt Clinton Hotel.

The convention was adjourned following the installation of officers which was conducted by the State Spiritual Advisor, Father Buechler, in the hotel ballroom.

Echoes of Syracuse

ANYONE WHO IS conversant with the history of the Catholic Central Union is aware of the great debt our organization owes to various religious orders in the United States. It is recalled that the old Central Verein held its first convention in a Redemptorist parish, St. Alphonsus of Baltimore. The Redemptorist Fathers, especially those of the Eastern Province, continue to give their invaluable assistance to our movement. In years past their help was also felt in the Midwest particularly in Wisconsin where the Sons of St. Alphonsus have a major seminary.

Other religious communities of men whose interests have been interwoven with those of the Central Verein are the Jesuits (especially the celebrated Buffalo Mission), the Franciscans and various abbies of the Benedictines. It is no exaggeration to say that in many instances the Central Verein would simply have passed out of existence without the patronage received from these religious orders.

The Central Verein movement in upper New York State is indebted in a very substantial way to the Franciscan Conventuals. Indications of their interest and assistance were manifest at the Syracuse national convention. The guiding spirit during the arduous months of preparation for the convention was the Rev. Pius Schaefer, O.F.M., Conv., spiritual director of our Syracuse Branch. During the convention itself Father Pius was much in evidence, usually helping in the solution of those many little problems that are inseparable from conventions.

The Franciscan Conventuals were also represented among the convention speakers. The principal address at the opening of the mission exhibit on Saturday afternoon was given by one of these Fathers, while the Very Rev. Dunstan McDermott, pastor of Assumption Church in Syracuse, delivered the sermon at the Pontifical Mass on Sunday morning. Father Dunstan very generously made his parish church available for the celebration of Holy Mass according to the Slavonic Byzantine Rite on Tuesday morning during the convention.

Senior delegates in Syracuse were quick to note that this convention reflected the old Central Verein spirit very faithfully. Our lay leaders in Syracuse, especially President Richard Hemmerlein, would be the first to ascribe their success in adhering to Central Verein traditions to the splendid leadership given so generously by the Franciscan Conventuals. We hope that we shall always retain the respect of these good Fathers.

One of the outstanding addresses at the Syracuse convention was given at the dinner on Sunday night. The Very Rev. Robert F. Grewen, S.J., spoke brilliantly on "Education—Good or Evil?" Father Grewen's address very properly was recognized in the daily press. His message will be long remembered by the delegates.

What should also be remembered is the splendid introduction given to Father Grewen by Mr. Albert J. Sattler, K.H.S., of N.Y. City, chairman of the CCU

Committee on Social Action. Contrary to the usual practice of making a few perfunctory, more or less relevant remarks to introduce a speaker, Mr. Sattler gave a brief analysis of the Central Verein's unique interest in education. His remarks were punctuated by a few well-chosen facts from the history of our organization.

Mr. Sattler's introduction will be published in the convention Proceedings.

Father Beller Honored

THE REV. HUBERT BELLER, pastor of St. John the Evangelist Church in Beacon, N.Y., was recently honored by Pope John XXIII by being appointed a Domestic Prelate with a title of Right Reverend Monsignor.

Monsignor Beller, who has been very active in Catholic Central Union affairs in the State of New York for many years, attended our national convention in Syracuse. He presided at the installation of officers in the Syracuse Cathedral at the conclusion of the convention.

The newly appointed Domestic Prelate is also a leader in the Kolping Society, serving as moderator of the New York Branch.

We congratulate Msgr. Beller on the recognition he has received. The honor is well deserved indeed.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address: Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donations to the Central Bureau

Previously reported: \$2,328.00; Mr. Frank Gittinger, Tex., \$25; Mr. John A. Hinson, N.Y., \$2; Mr. A. T. Albrecht, N.Y., \$2; Mr. John J. Messer, Md., \$4; St. Joseph's Soc., Tex., \$2; Rev. Harold H. McKeon, N.Y., \$4; Mr. Henry Flor, N.J., \$2; Mr. Wm. Roeger, N.Y., \$2; Total to and including October 16, 1961, \$2,371.00.

Chaplain's Aid

Previously reported: \$16.86; St. Francis de Sales Ben. Soc., Mo., \$3.50; St. Louis & St. Louis Co. Dist. League, CU of Mo., \$9.70; Total to and including October 16, 1961, \$30.06.

Donations for Microfilming

Previous contributions to June 30, 1961, \$2,488.81; Current fiscal year contributions: \$208.50; Mr. Charles F. Gerhard, Pa., \$5; Mr. Joseph Matt, Minn., \$10; Mrs. E. Dietz Stecker, N.Y., \$10; Mr. Mathias H. Weiden, N.Y., \$25; CWU of New York, Inc., \$25; Total current fiscal year contributions, \$283.50.

St. Elizabeth Day Nursery

Previously reported: \$7,486.60; From Children attending, \$568.55; Int. Div. Inc., \$148.90; U.S. Milk Program, \$63.04; Don. Board Members, \$10; Don. Sewing Ladies, \$4; United Fund, \$3,940.00; Total to and including October 16, 1961, \$12,221.00.